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A Study of India

Based on two books Moving Millions, written by eight missionary specialists and The Church Takes Root in India, By BASIL MATHEWS.

FOREWORD

The Interdenominational foreign mission study for 1938-39 is India. Nearly all of our American churches carry on work in that old land.

The books prepared for study are excellent, bringing to the attention of the church, the present day India with her political strivings, her rapidly changing conditions, her great movements and her overwhelming problems. The church established in India is taking deep root and the part the church is having in bringing new life to the millions of India is one of the great epics of church history being written right before our eyes.

No attempt has been made to review the text books. The articles sent by our Editor for India bring fresh messages from our own field.

Every society should have the two text books and a good supply of the helps and leaflets announced in the Literature Department on page 170. The "Suggested Helps for the Study of India" pages 138-141 if followed, will insure an interesting meeting.

The eyes of the whole missionary world are upon the Christian Church in India at this time because of the International Missionary Conference to be held in Madras in December. Representatives of all mission boards and of all national churches in the world will be there. They will be studying the Church as a general theme. They will all be studying the church of India is a special way. Let us keep our eyes upon India during these three months of study.

India and The Ferments

INDIA is not in the headlines today but tremendous things are taking place in that great sub-continent of Asia that will affect the lives of one-sixth of the human race.

It is difficult to watch the changes without getting a wrong view of the whole India. The great cities of Bombay, Calcutta and Madras, in certain sections, are as modern as any European city. Looking down long streets one sees fine buildings, hotels, banks, offices, smart English shops and apartment houses. The smaller cities have their modern sections. But the masses of India do not live in the cities. Ninety per cent of India's millions live in 700,-000 villages and ninety-two per cent of these people are illiterate, but even the villages are in ferment, and changes are evident.

The history of India is a history of invasions. Going back to 500 B.C. there is the story of the invasion of Darius; in succession there came many others. In 321 A.D. there came an Aryan chief, then Barbarian tribes — the Parthians and Scythians; the White Huns from Central Asia; Mahmud of Ghazni the first Moslem invader in 1001 A.D.—then seven centuries of Moslem rule, then a Hindu revolt which threw off the Moslem yoke. Then the traders and eventually the taking over of the government by Great Britain and the proclamation in 1877 of Queen Victoria as Empress of India.

The strata of Indian races, peoples, and languages have been formed through the centuries as India absorbed all her conquerors, except the last.

In time young men educated by the English in India and in schools abroad looked out on a different world. Why should India not rule herself? This idea began to take hold of the youth and grew in strength until today one party in India is bending every effort to realize this end.

India now has a Constitution. The party through which India expresses her aspirations is the National Congress party. India has franchise under certain conditions and with certain limitations.

The social ferment is marked. Many of the old customs are passing. Caste lines cannot be too rigid when men and women and boys and girls mingle together in travel, or in school or in political meetings.

Women, who have been educated are taking their places in public affairs. At the time when women were picketing the shops where foreign goods was being sold and pickeeting the foreign liquor stores, women stood, or sat for hours, in the open streets. Great credit in the success of this venture was given to the women. Two men were discussing the matter. One spoke of the wonder of these women of high caste going out thus and asked, "Do you think we shall ever get them back in their place in the home again?" No they never got them back!

In Christian circles educated

(Continued on page 147)

Colorful Modern India

A young high caste Indian who has received his degree in an English University is returning to his home land. He is to be a professor in a state university. His friends have come in great numbers to meet him at Bombay—the Gateway of India. These friends bear in their arms huge garlands which they hang around the neck of this honored one. The garlands are brilliant and highly perfumed; they hang almost to the floor. The young professor receives their welcomes and congratulations and then goes to his cabin to lay aside these tokens of affection.

Miss Glendine Lundquist decorated with garlands of flowers. Thus does India honor those whom she loves.

Colorful? Yes wonderfully colorful. India loves color and honors her friends with brilliant flowers.

A party of educated women. Every one is dressed in the native Indian costume — the sari — the most beautiful and graceful garment ever worn by women of any land. What a riot of colors! Every color of the rainbow, and all the shades. Every garment draped artistically making a picture of rare beauty.

A great Moslem service at the time of the *Id* (feast). Hundreds of men standing, bowing or sitting in rows on matting on the ground as they go through the Koranic service for the day. Unlike the headdress of Moslems in other lands the Moslems of India use colors. There they were with their freshly starched turbans — green, dark and light; red, pink, mauve, lavender, brown, and all the shades between and no two exactly alike. As they sat thus, this vast body of men looked much like a huge bed of the gorgeous chrysanthemums that flourish in that land of color.

Again it is the great range of the Himalayas! Sunset on these the highest mountains of the world is perhaps the most gorgeous sight the eye can behold. There is the blue haze of the near valley. The brilliant coloring on the lower ranges

(Continued on page 169)

A Colorful Wedding

By LAURA CLELAND McARTHUR

AN invitation to a Hindu wedding gave us an experience such as we do not often have. It was early in December, last winter, the days still pleasantly warm, but the nights rather cold. The groom's party went by special train. There were several hundreds of us in the party, all but eight of us were Indians. The whole train was decorated, from the engine, with its garlands of flowers and graceful banana plants, to the last coach. The gaily colored paper streamers and the marigolds, probably bushels of them, strung on strings and fastened along the sides, as well as over the windows and doors, surely made a bright spot in the landscape. A crowd of people was on the platform to see us off, a band played and there was a scramble for the handsful of coins that were thrown out of the train. As we moved slowly out of the station the shouts of the crowd were augmented by the giant crackers which had been placed on the track and which the engine set off with a boom and a bang.

Our train stopped at some of the stations through which we passed, but at those at which we did not stop, we slowed down enough to allow a bag of sweets to be handed to each station staff. When the train stopped at a station, nuts and raisins were handed in to us. Since we had had one meal before we left home in the morning, and since tea and cakes had been served to us in the train at the starting station, we could hardly be called hungry.

At noon we came to another stopping place. Here the station was gay with banners, another uniformed band welcomed us, and the station platform was filled with tables, for here we were to eat our lunch. Indian food and English food, both rich and abundant, left little to be desired.

About three o'clock in the afternoon our train drew up at our destination, the home of the bride. Another band greeted us here, as well as a large crowd of people, and we were escorted to a garden near, where pavilions had been erected. Under these, carpets had been spread on the grass, little tables placed here and there interspersed with palms and surrounded by overstuffed chairs and divans. Here we were urged to drink tea and eat sandwiches and cakes, as well as some Indian delicacies. We were also garlanded with marigolds and each given at least two button-hole bouquets to wear.

When our host was convinced we could be persuaded to eat no more he took us out to the street where automobiles were waiting for us. The groom led the procession, of course, and his car was fairly loaded with marigold streamers. In and out of the narrow streets the procession wended its way, some streets so narrow that the pedestrians had to flatten themselves against the wall to let us pass, but still we went on for hours. At different places along the way fruit and nuts and candies were handed to us in little bags, some of these had a welcome printed on them in gold letters. When night fell, our

procession was accompanied by big gas lamps, each carried by a foot runner.

A huge building had been secured for the Indian guests and, after having us alight there for a short time, we Westerners were taken to a hotel where we were to be entertained during our stay in the city.

Dinner was served to us in the hotel, a regular English dinner of seven or eight courses, then we returned to the house where the India guests were staying, only to find that the procession was about ready to start to the bride's house. All except the bridegroom walked, but he rode attired in his wedding garments and mounted on a horse decorated with gold and silver. A large red velvet umbrella trimmed with gold thread was carried over him and in front were carried other glass and tinsel things that sparkled in the lights, for again we were accompanied by carriers of gas lamps, as well as by brass bands. Not being accustomed to quite so much publicity, we Westerners were as well pleased that the most of the shops and houses we passed were closed for the night; still a good many looked down at us from the balconies as we passed, making the night gay with our lights and music.

When we reached the bride's house the groom alighted there and entered, but the rest of us were taken to another garden, where larger pavilions had been erected, and more tables spread, for now our number had been augmented by the guests of the bride, as well as of the groom. The yards and yards of colored paper streamers and the hundreds of electric lights made it like fairy land, but there was nothing fairy-like in the very substantial meal that was now put before us. This was the ninth time food had been offered to us that day!

This was Saturday night. The horoscope showed that the marriage ceremony should take place at 3 a. m. Since this would be Sabbath morning we decided to forego the pleasure of witnessing it, so repaired to our hotel, getting there just before midnight. Here we spent a quiet Sabbath, worshipping with both Indian and English congregations, and early Monday morning took the train home.

We had had a great experience, but were glad we did not always have to live in such a riot of noise and color, nor always have to be so conspicuous.

PRAYER

Prayer to a heart of lowly love
Opens the gate of heaven above.
From earth to heaven we build a stair
The name by which we call it, prayer.
Prayer is the gracious Father's knee
On it the child climbs lovingly.

Tilak.

Leaders for The New Day

IT is of interest to inquire, Who are the New Leaders for the New Day in India? It is safe to say the people who are leading today are people with new and modern education.

Among political leaders, Ghandi comes to mind first. He was educated in England. Chandra Bose, the President of the National Congress Party, a much younger man, was educated in England. Jawaharlal Nehru, who was President preceding Chandra Bose, had not only his university degree from Cambridge but had his preparatory education in a Boy's School in England.

Nehru is without doubt the outstanding leader today. He is of a wealthy aristocratic family, has all the education and culture that East and West can give. He has given up wealth and the joys of an easy social and professional life to work for the independence of India. He calls to youth to follow him to throw off not only the "British yoke but also the economic despotism of the Indian landlord and capitalist manufacturer."

During the last election Nehru "toured India by airplane, by automobile, steamboat, canoe and bullock cart, on camels and elephants and on foot, with the result that thirty-five million people cast their votes and Congress party won by an overwhelming majority." "Here is a dynamic character," says Mrs. Warner, with whom undoubtedly, India must reckon in the near future."

Dr. Porter tells us that one seventh of the new leaders in India have been educated in mission schools. Among these there are many fine men with high ideals.

The old educational systems of Hindus and Mohammedans were in no way calculated to train leaders. Among the Hindus learning was confined to the priestly class and was concerned with religion. The Moslems confined their education to the teaching of the Koran and the traditions of Islam and the study of Persian and Arabic. In neither group was use made of the language of the people.

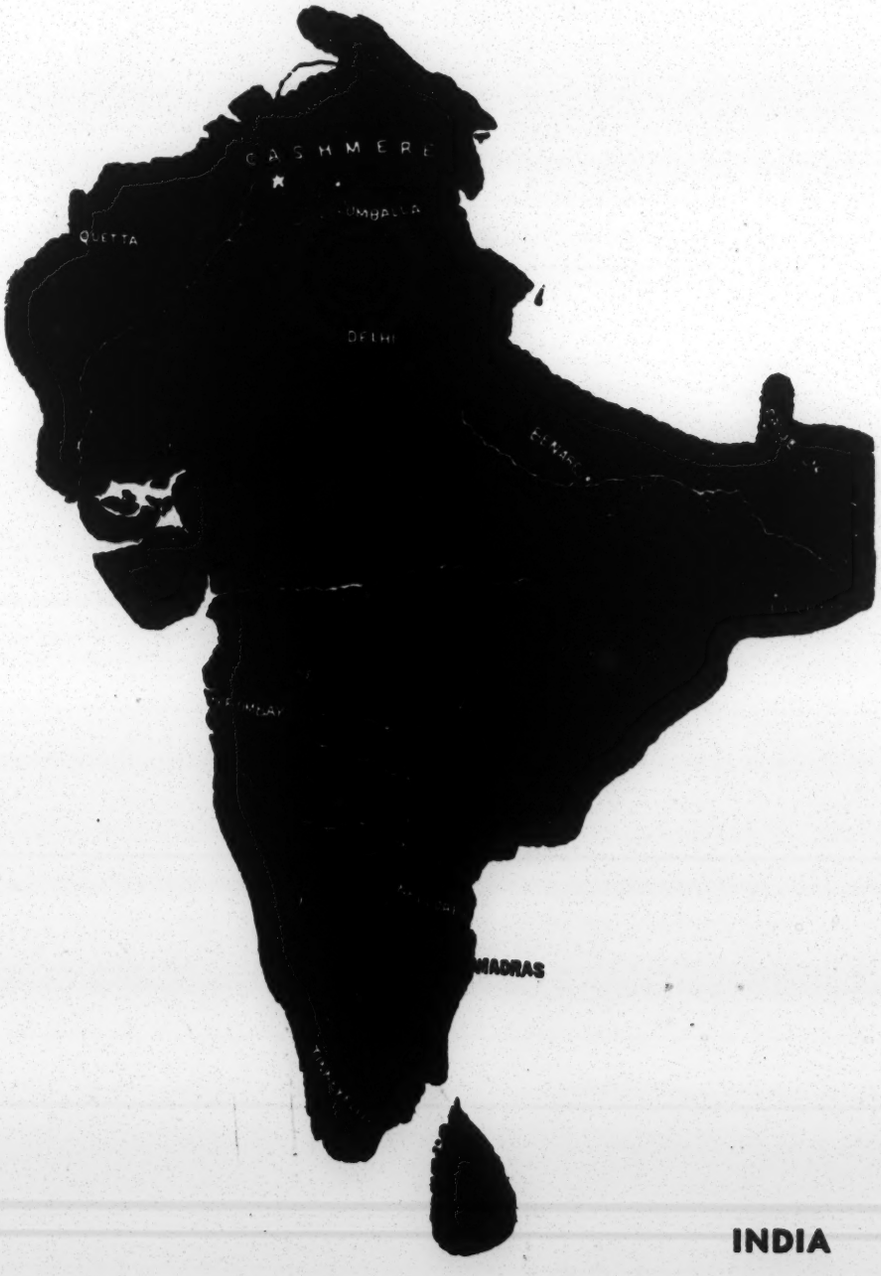
Missionaries introduced the first modern schools into India and through the decades have carried on a vast system of schools for the common people as well as for the higher classes. These are of all types and grades from kindergartens to colleges and with every variety of industrial and technical training.

The Christian colleges stand out for excellency in every respect. Every year scores of young people who finish the courses go out to help build up the new India. It is often a regret that more of these cannot be employed at once in Christian service, but because of insufficient support it is impossible to use many fine young people who are admirably fitted for service in the church.

Schools and colleges for girls, have made a tremendous contribution to the New India. Until Christian women demonstrated the value of the education of girls, India had ignored this portion of the population. Now India is beginning to

awake. Girls' education is popular; schools have multiplied, but after all is said, while government and religious and private schools have increased, *44% of all the girls in high schools in India are in Christian institutions and more than half of the girls attending college and in training schools are in Christian Missionary institutions.* This is startling when we compare the populations — All India 352,837,778 (in 1931). Total Christian population 7,304,255 (estimated).

Out of these schools go girls into every walk of life. Some become physicians, some nurses, many teachers, but most of them marry and establish homes. While not every one succeeds in making an ideal home, the majority do and today they are demonstrating the teachings of Christ and leading children into new ideals of living, even though many of them never publicly profess their faith in Him.



INDIA

Castes and Others

CASTE holds the Hindus of India in an iron grasp. For centuries those born into a certain caste never moved out of it. They were held to their family and to their religion.

In *Dinabandhu* a short explanation is given of the system. "There are four main divisions: The Brahman which is the priestly class; the Kshatriya, the noble and warrior castes; the Vaisaya which includes all merchant and artisan castes; and the Sudra or peasant castes. The first three are known as 'twice-born' castes, for a man is said to be born again when he is initiated into the caste of his family. At the time of initation a sacred thread is put over his right shoulder, across the body to the waist on the left side; and a ritual is performed by the priest before the family and the guests. The Sudras are only once-born and may never wear the sacred thread." These four main castes are divided and subdivided into about 2500 divisions. "Then below them are the outcastes never born at all in the eyes of the Hindus."

Bishop Pickett, author of *"Christian Mass Movements in India* and *Christ's Way to India's Heart,* has written the second chapter of *Moving Millions* in which he gives in great detail the movement among these lowly people and shows how the Gospel is lifting them up.

Through the centuries Hinduism had no lever to lift these people, nor did it want to lift them — they were too necessary and too convenient. Lowly work must be done by them. While a few reformers through the years have agitated lifting the ban against these 70 millions of unfortunates, they never succeeded in moving the great Hindu body. But Christianity made a change in the outcastes and all India takes notice.

As is well known the early missionaries wanted to begin work among the higher classes of people, believing that if these could be reached, they in turn would lift up the outcastes. But the high caste people were satisfied with their religions. To the outcaste the gospel had a meaning: they were needy and abused, hopeless and helpless and hungry and thirsty. To hear that some one loved them was good news indeed. Through the years these people have been finding Christ and finding Him they have found new life in every sense of the word.

Many groups of people today are working for the removal of Untouchability. The politicians have become very solicitous for their welfare. They have such slogans as "Away with Untouchability;" "Lift the Outcaste;" "Give Him a place in the Hindu brotherhood:" Or to quote an American writer: "Voters we love you!" For among these humble people there are many who are literate and therefore have the franchise.

From among these depressed people arose one who is trying to lead them out of Hinduism. He was given opportunity as a boy to attend school. Then a ruler of one of the states provided scholarships for him enabling him to take degrees at Columbia University, in N. Y., at London Univer-

sity and at Bonne University in Germany. He is Dr. Ambedkar, Judge of Law Courts in Bombay.

Through his agitation the whole of the depressed people are stirred. Through the teaching of the church of India many thousands of these people have been brought into the church. Today many of them hold good positions in various kinds of work. This very fact is leading many, who have no other motive, to decide for Christianity.

"Mass Movements" are now the problem of the church. Whole villages are knocking at the door of the church saying, "Baptize us; we want to become Christians." The church stands appalled before this great opportunity. To have people press into the church for political reasons would be disastrous; to have untaught people drag into the church their heathen practices would be deadly. Some one referring to the mass baptisms at the time of Constantine said, "They were not Christians at all; they were just wet pagans." The Indian church cannot be built up with "wet pagans." The sending churches, should be awake to this, one of the greatest opportunities that has ever come, to support in a better financial way their part of the work and to enter more fully into the ministry of intercession for India.

In many sections there is also a mass movement among caste people. A testimony given over and over is that an employer seeing the changed lives of his humble workmen has been led to inquire why they are diligent, honest, peaceable, and intelligent. He has discovered that their lives are different because Christ is in them.

It is an encouraging fact that the "Church takes root in India."

A POEM OF CONSECRATION

By NARAYAN VAMAN TILAK,
a Christian poet of India

From this day onward thou art mine
Brother beloved and King Divine,
From this day on.
My food I'll get in serving Thee;
Thy thoughts shall be as eyes to me.
I'll live and breathe to sing Thy praise
From this time onward all my days.
Thy feet I choose, the world resign,
For Thou from this day on art mine,
Brother beloved and King divine.

Touched of God in Punjab Villages

By MISS HAZEL BENNETT, Gujranwala, India

AS we look back through the years of Mission work in India we see great multitudes of outcaste peoples pressing into the Kingdom. Our hearts have been stirred at the injustices done them, at the depth of their poverty and need, at the ordinary privileges of life so often denied them. Again we have been thrilled as we have seen hundreds of these people coming into the church. We have seen the change which has come upon whole groups after they have felt the touch of God. I remember the old blind woman who just couldn't learn the things required to be known before baptism and we were wondering what to do about her but as the service went on we heard her quietly repeating to herself "Jesus loves *me,* He died for *me*" and her face was aglow with love for him. The urgency of things in those days when the Mass Movement was at its height was very marked. There were requests for teachers from scores of villages. One day when I was a new missionary Miss McCullough and I were driving past a village when a group of men rushed out, caught hold of our horse and refused to let us go on. I was frightened but found 150 people there, who earnestly desired to be taught and baptized. Today in that village, there is a little mud church and an enthusiastic Christian community.

I remember three villages where the people sat up all night so eager were they to learn enough for baptism. They were afraid to let the camp move on lest they might have to just go on waiting. These Mass Movements in India put great burdens of pain upon evangelists and missionaries not because of the work done but because of the multitudes who must remain untaught. They also bring burdens of joy which are well nigh unbearable.

Now a new movement of these low-caste masses faces the whole Church in India, a movement which involves millions instead of thousands. It needs to be undergirt with prayer and sacrificial gifts and service. That we may face it with courage and assurance it is fitting that we look back and see what God hath wrought in the lives of many who have already come.

Last winter in Gujranwala district scores of meetings were held at Christmas time. These were wonderful witnesses before thousands of villagers. Hundreds of Christians

forgot their poverty and the hard service which is theirs as they came together to celebrate the birth of Jesus. One group celebrated all night long and witnessed in every part of three villages. Men, women, and children went forth carrying lighted torches and singing Christmas songs. Many times that night non-Christians came out to see and hear and the Christians told them the reason of their joy.

The ever present filth-basket, hated emblem of servitude and social ostracism, is still carried about on the heads of thousands of Christian women and children but we have seen many of these redeemed ones bearing their burden in such a spirit as to win the respect of all. One such dear woman welcomed me to her village then piloted me to a number of non-Christian centers where we together presented the claims of our Lord Jesus Christ. Even the non-Christian men in the bazaar greeted A. J. as "Mother" and rejoiced with her in her great joy that day. More humble village Christians are finding out that they too may be witnesses to the risen Christ. Even village Christian women are learning to go in groups to witness in near-by villages.

Blessing is spreading. An evangelistic band recently went out from M——— where revival fires have long been burning. Thence a woman from a village went to visit in W——— and there told what God had been doing for her and her people. W——— had long been a hard place to work and the Christians there were most unresponsive. Since the witness of this humble but revived woman a great change has come and upon our last visit to W——— we found an eager, expectant people. The prayers and heart yearnings of years seem to have been answered.

A Christian man in K——— is much in demand for service. The non-Christians see that he walks with God and they seem to know that God's blessing is upon their fields when this village saint works in them.

A new adult education movement is spreading rapidly. Scores of Christians are learning to read. Their main objective is that they may read their Bibles. Listen to the prayer of a woman earnestly striving to reach this goal: "Oh Lord open my understanding. Thou knowest I want to do this for thy glory and I can't succeed except as thou dost help me." Need we wonder that when she ended her prayer and again took up the difficult task that she was able to master the lesson?

Gujranwala Bible School is a self-support venture of the Presbytery where all classes of Christians come together at their own expense to learn Bible lessons. Last year it seemed that hearts were about to burst with joy. Even little toddlers formed in procession and using little garments for banners, they went about singing praises.

Poverty still takes its awful toll of life and courage in our villages. Ignorance and superstition still hold high carnival even among some of the Christians. Sin is often a means of stumbling here as in the Church everywhere but God is teaching his people and leading them out of bondage. K——— was ill and sick at heart and there was no one at hand to help her. She finally yielded to pressure from the village and bought a charm. Her heart had no peace and her body no relief and then she came to know that God was grieved because she was really rejecting him. This broke her heart and she rushed out into the fields and threw the hateful charm as far as she could, then fell on her face and wept bitterly before God. When assured of forgiveness her gratitude was pathetic. She wants to keep a thank offering box as long as she lives and keep on thanking God that he was gracious enough to forgive even her great sin. Some years before, this same woman was so heart-broken because her son had stolen four rupees from the thank offering that she wept and prayed for hours. Soon the boy's heart was utterly melted and together mother and son pledged themselves to work and save until they could return every piece to the Lord's treasury. Need we wonder that God's love sought her out and brought her back when she was sorely tempted?

As we look about us we see scores of those who have been educated from these underprivileged classes, and we see them in places of responsibility and honour as tradesmen, teachers, nurses, doctors, and pastors. From many happy Christian homes we hear praises and we hear tiny children lisping prayers to their heavenly Father.

As we look into the future can we not see great multitudes, from high as well as low and from low as well as high, gathered around the throne of heaven? Then our gifts of prayer, money, service, life will seem well worth while as we face eternity with God and with these his redeemed children.

Banti's Problem

By MISS KATE SPENCER, Sargodha, India

BANTI, the "meek and lowly one," was born in a humble Christian village home about 1905. Her parents were unread, but a faithful minister came to the village occasionally to give religious instruction and Banti was an attentive learner. At the age of twelve she was left an orphan. Her only protectors were her two older brothers. Economic conditions had pressed them into work for their non-Christian neighbors. The boys lacked the Christian teaching that had meant so much to their keener minded sister. Their chief concern was to earn enough to exist from day to day and to keep on friendly terms with those who provided them work and wages. Religion was considered, only as it contributed to this purpose. They worked side by side with Mazbi Sikh boys who were a step higher in the social scale than their own ancestors. Among these Sikh boys was one who bargained for Banti as his wife. The brothers agreed upon a price and Banti went to live in the home of her Sikh father-in-law.

Soon afterward her husband enlisted in the army. Army life was broadening. Ideas of caste distinction, adherence to religious teaching which was meaningless, was neglected.

On his return he wanted new experience. He took his wife and went to a new community in search of work. The Salvation Army attracted his attention. He became a nominal convert, cut off his long hair and was given work. After a time he tired of this and found he could earn more money by calling himself a Sikh. He was employed by a Sikh and conformed to all the outward forms of the Sikh religion.

His meek and submissive wife never forgot her Christian teaching and hungrily sought Christian fellowship and teaching in order that she might pass it on to her children. Her open minded husband did not interfere until her conduct as a Christian began to endanger his position as a Sikh. She earned a small amount of money by making wreaths of sweet scented flowers which she sold to shop keepers in the bazaar. On her trips to market her garlands, she stopped to visit with the pastor's wife and to get sympathy and advice.

They came together to visit us and we learned her story. She said her husband provided generously for her and was kind to her and the three children. He was not a Christian, he worshiped as a Sikh and took his oldest son with him, and now he wanted her to do the same and he

also objected to her teaching the children to pray. She asked if it would be possible for them to get work among Christians so the family would not be forced to worship as Sikhs. No promises could be made. But when we asked her to send her husband to consult with some Christian men and to have the pastor visit them in their home, she said she did not want her husband to know she was consulting us. No Christian people could come to them as their master was an orthodox Sikh and would dismiss any servant who was suspected of being a Christian.

She came again in great distress. Her husband was planning to send her back to his people where she would be compelled to worship as a Sikh. She felt she must refuse and declare openly that she was a Christian, but her husband would not keep her as his wife if it meant losing his work. Should she acknowledge she was a Christian and leave her husband? Could we help her to find work to support herself and her children? She would no longer be allowed to gather fragrant flowers in the Sikh's garden and she would have to provide for her three children.

We advised a legal settlement with the hope that her husband would release her and pay a maintenance for the children. This did not appeal to her and she went away with her heavy burden.

Two weeks later we saw her at church with a radiant face. Her sister-in-law was with her. Plans had been changed, a compromise had been made and the decision put off.

On June 10 she appeared again, carrying a little bundle of clothes and her youngest child. Her appearance told us, that the thing she had dreaded had happened. "I've been put out of my home. I'm ashamed to come to you, but where shall I go? I am a Christian and you are Christians, too."

We told her she might stay a day or two and we would see what could be done. Our Christian women received her kindly and gave her food. The story she told made us suspect a family quarrel along with her desire to become an out and out Christian. So, since we didn't want any trouble with the police, that might be sent out to find her, we notified her husband and asked him to come to see us.

He appeared very promptly and talked the matter over very frankly with the district missionary. Work was hard to find. He was drawing a pension as a Sikh. A hard hearted Sikh was paying him a livable wage for his services. None but Sikhs could work in that household. In order to keep his post, he must go through certain meaningless forms, his wife too should conform, although it didn't matter much about her, she

had always been a Christian and could not be anything else; she was faithful and true to him and quiet about her religion, so he did not intend to give her up.

As we suspected, the cause of this episode had been a typical family quarrel. The bread that Bunti had made was not so good as that the sister-in-law had made, so she was turned out of the kitchen and the sister-in-law was installed as cook. Jealousy and anger took possession. Bunti said, "I am a Christian and will not stay in such a house." He told her she might leave. He said he was sorry about the quarrel and that his wife had had to come to us but that he would now take her home and have his brother and wife leave, so there would be no further cause of jealousy.

When Bunti saw her husband with the children, she quickly prepared to go with them and the family was happily united—outwardly at least.

He is younger than his wife, industrious, adaptable and kind to his children.

In her visits to us, Bunti gave us glimpses of the great conflict going on in her heart,—a fire which she cannot stifle. Her husband, also, sometimes hears an inner voice but in order to earn a living the voice is stifled and the conflict goes on.

Mass movement Christians are often beset by such economic pressure and great force of character is required to withstand it.

AN INDIAN HYMN

Prelude:
Father in heaven my shepherd divine
Not in any good thing shall I ever lack.
On grassy meadows He feeds my hungry heart
Near the waters calm He leadeth me in His love.

When I am weary He cooleth my soul
And in paths fair and holy He guides my feet.
E'en when I walk through shadows of death
With His guiding rod no slightest fear shall I feel.
Chorus:
Father in Heaven is my shepherd divine
Not in anything shall I ever lack.
Prelude:
When foes beset He prepares me a feast,
With His health-giving oil He anoints my head,
With loving-kindness my cup will overflow.
Happy in his mansions will His servant ever dwell.
Chorus:

Program Suggestions

TEXTBOOKS: *Moving Millions; The Church Takes Root in India.*

HELPFUL REFERENCE AND SUPPLEMENTARY MATERIAL (Order from Literature Department).

Dinabandhu by Ruth Isabel Seabury —Paper 60c. (Good background book).

Missionary Review of the World, Oct., 1938 (India Special)—25c.

Fun and Festival from India by Rose Wright—25c. (Contains suggestions for dinners, recipes, decorations, favors, costumes, games, music, poetry).

How to Use Moving Millions—15c.

How to Use the Church Takes Root in India—25c.

A Map of India (Missionary Wall Map—60c. Large Outline Map, (28x32)—25c.

A Map of our Missions in the Punjab (Set of three maps for $1.00).

India Game from "Know Your Mission Lands Series"—50c.

Asia and *National Geographic Magazines* for pictures.

Leaflets, Impersonations, Stories about U. P. Missions and Missionaries in India.

Leaders will find a wealth of material on India from which to prepare programs. It will take time to study and select and properly prepare programs best adapted to the needs of a group, but conscientious leaders will find their efforts well repaid. In our Program Calendar three Programs are allotted to India. Because many "Doors" formerly closed, are opening in a marvelous way, you may wish to center your plans around "Keys" that were, and are, opening these Doors. Six detailed programs based on "Christian Keys" are found in *How to Use Moving Millions.* Adapted for three studies, three of the Keys might be:

1. The Key of Understanding to open Doors into Modern India. (Dec.)

II. The Key of Sacrificial Service to open Doors for the Needy. Jan. 1939).

III. The Master Key of Love to open ALL DOORS. (Feb. 1939).

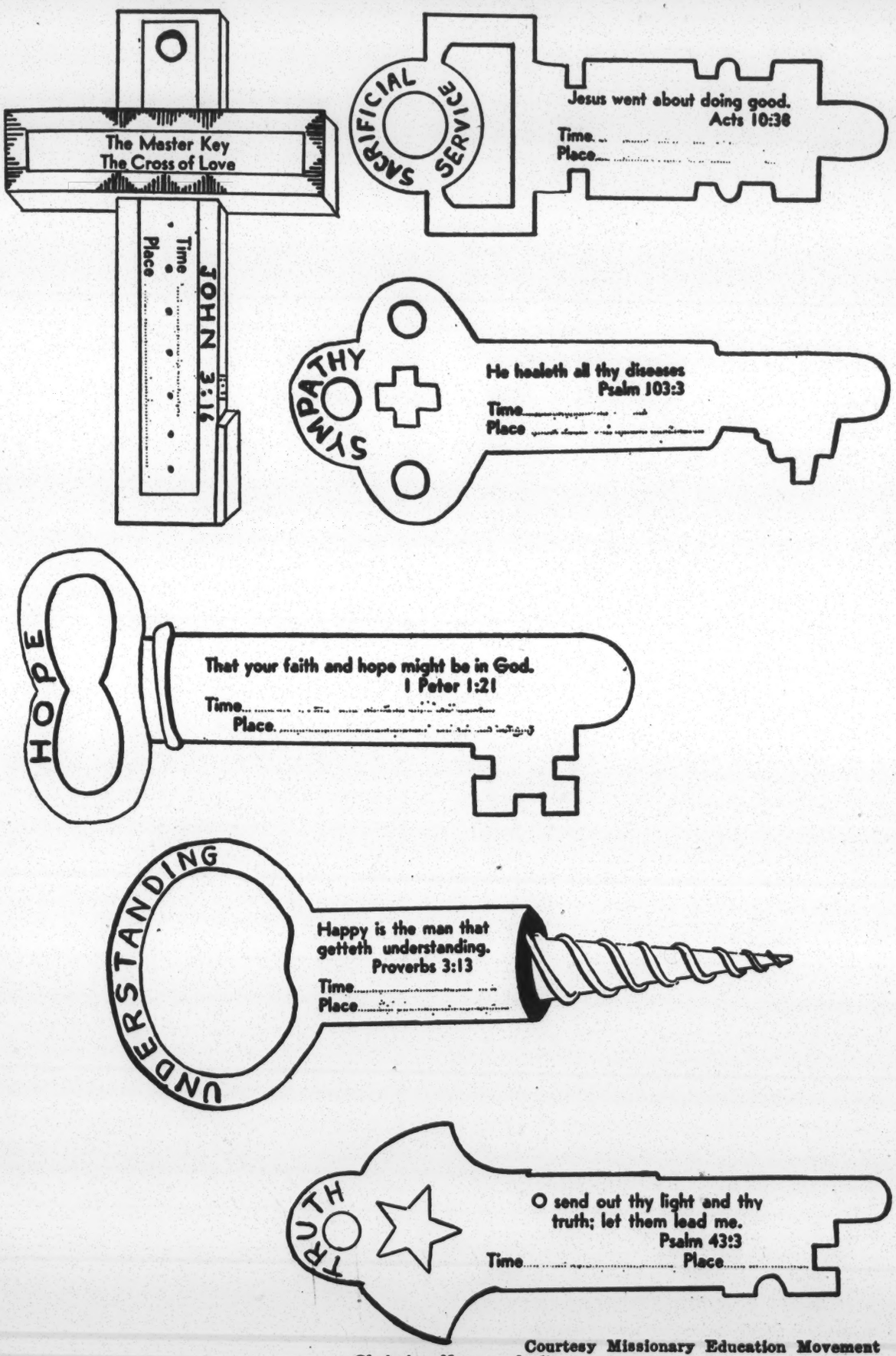
INVITATION FOR STUDY I.—Key similar to the sketch, cut from colored cardboard. Blue is suggested. Attach to a metal key ring. This sketch, contributed through the courtesy of Mrs. J. G. Campbell, represents a key (Kunji) used in India.

(SKETCH OF KEY, p. 11 HOW TO USE)

On the other side of the key write:

"India
Land of mystery, in which live men
Whose skin is brown, but in whose heart
There burns a fierce desire for God—
God help us understand thee, and to help."

LEADER'S INTRODUCTION: Brief presentation of the two Texts, their authors, general outline, etc. To stimulate thinking give one of the Tests in *How to Use Moving Millions* (pp. 9, 10), or the following *True and False Test* may be used:



Courtesy Missionary Education Movement

Christian Keys to India

(Mark True Statements, T; False Statements, F).

1. The United Presbyterian Church has missions in southern India.

2. Part of India is south of the equator.

3. Five of our six Presbyteries in India have Presbyterial Missionary Societies.

4. India was the first foreign field of our denomination.

5. The majority of the people are Moslems in the U. P. Mission Field in India.

6. Two world religions—Christianity and Mohammedanism—were born in India.

7. The King of England is Emperor of India.

8. Under the new Constitution six million women of India are voters.

9. The people of India never see movies from the United States.

10. India is a land of great contrasts in scenery, climate, occupations, etc.

(Answers in order—F, F, T, F, T, F, T, T, F, T.)

Leader may explain the symbolism of the Keys, and with the Key of Understanding open the Doors into Modern India (Draw double doors on outline map. Arch doors at top. Cut along inner side, tops, and bottoms, so doors will open. Pictures appropriate for the topics listed below may be revealed by the open doors. Before opening the doors you may wish to conduct a brief Map Study, locating mountains, rivers, cities, the Punjab, etc.) (Excellent Map Study of *Dinabandhu,* Ch. II).

TOPICS

1. *Colorful Modern India.* (The one having this topic pauses while a part of the "Song of India" is played on the piano.) Condense and summarize the material found in *Moving Missions,* pp. 13-19; *The Church Takes Root in India,* Ch. I; and *Dinabandhu,* Ch. I.

The poem "Christmas in India" by Rudyard Kipling is appropriate. Also the poem "When I was in India" by Harriet S. Boobyer. (See p. 337 March, 1938 *Missionary Magazine*).

2. *India and the Ferments.* Study. *The Church Takes Root in India,* Ch. II. Tell of the changes wrought by the "ferment of ideas in action", such as nationalism and communism, feminism and Christianity.

3. *The Untouchables.* Tell who they are, where they live, what they are seeking now, who leads them, what Mr. Gandhi thinks of Untouchability, etc. References: *Moving Millions,* Ch. II; *The Church Takes Root in India,* Ch. III. This Topic may be developed as a Panel Discussion. Two additional helpful books which many should read are: *The Psychology of a Suppressed People* by J. C. Heinrich, and *The Untouchables' Quest* by Godfrey Phillips.

The Untouchables of India

These shadowy forms that move
from out the past,
These faces dulled by suffering,
and by pain,
Long baffled by oppression, and by
caste,

Like moving tide sweep onward
toward the main.

A host of sixty million souls are
they
Grimly they march, determined
to be free;
With faces set to find a better way,
And be at last what they were
meant to be.

And Christ stands by with love
for this great throng;
From grinding toil he longs to
give them rest,
That lives may find the triumph
and the song,
From knowing Him as end of all
their quest.

—*S. M. Gillam.*

4. *Leaders of the New Day.* Condense material from *Moving Millions,* pp. 29-41; and *The Church Takes Root in India.* Ch. IV.

PRAYER NEEDS

Pray for India in this period of ferment and change.

Pray for the Leaders of the New Day.

Pray that the Untouchables may learn the meaning of Christmas.

PLAN AHEAD FOR FUTURE PROGRAMS ON INDIA

1. If you wish to give a play, "The Outpost" and "The Pill Bottle" are good.

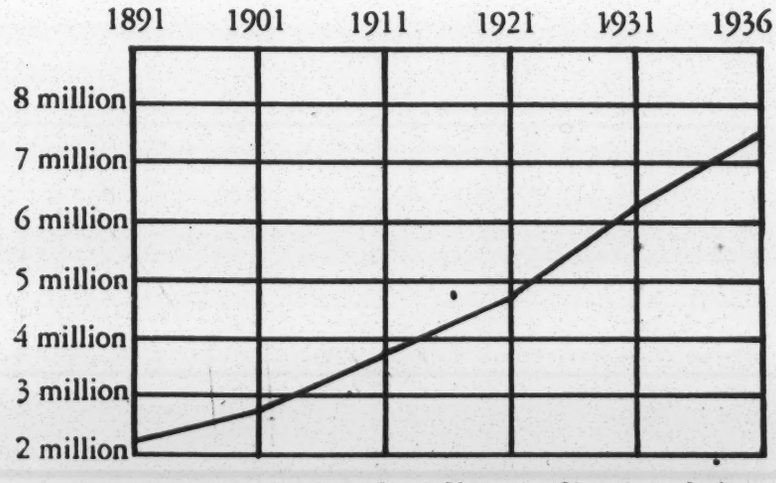
2. Good illustrated lectures on India may be secured from the U. P. Board of Foreign Missions, 1505 Race Street, Philadelphia, Pa. Free for transportation.

3. Collect items and pictures from denominational literature for Scrap Book.

4. Read *Moving Millions* and *Mann of the Border* by Alter for the Reading Course.

5. Arrange to have a five-or six-weeks course on India in your church, with classes for all ages.

6. Watch newspapers and magazines for items on the meeting of the international Missionary Council in Madras from December 12 to 30, 1938.



Graph showing the Growth of Christian Church in India

Suggested Devotional Service

For Program-Study on India

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE.

CALL TO REMEMBRANCE FOR DECEMBER: "This do in remembrance of Me."—I Cor. 11:24.

Leader:

"Winds through the olive-trees
Softly did blow
Round little Bethlehem
Long, long ago.

"Sheep on the hillside lay,
Whiter than snow;
Shepherds were watching them,
Long, long ago.

"Then from the happy sky
Angels bent low,
Singing their songs of joy
Long, long ago.

"For in the manger bed
Cradled, we know,
Christ came to Bethlehem
Long, long ago."

Song: Bible Songs Hymnal No. 187.

Leader: It is again near the season of the year when the Christian world will especially remember and celebrate the birth of Jesus. These words from Old Testament prophets and from New Testament evangelists will again be appropriately recalled:

(1) Micah 5:2.
(2) Isa. 9:6, 7.
(3) John 1:1-3, 14.
(4) Luke 2:8-16.
(5) Matt. 2:1-11.

Song: B. S. H. No 191.

Leader: Man has a natural desire to be remembered—to be remembered for the good he has done, for the service he has rendered to mankind. Jesus wants to be remembered; He asked His disciples to remember Him. In connection with the institution of the Sacrament of the Lord's Supper, He uttered this call to remembrance, "This do in remembrance of Me." Every time we participate in the Sacrament of the Lord's Supper, we heed His plea to remember Him.

What are some of the things about Jesus which ought to be remembered? There ought to be a remembrance of His pre-existence and His incarnation, of His birth, His death, His resurrection and His ascension, of His wondrous life, His gracious words and His mighty deeds, of His power in the world.

"On Christmas Day the Child was born,
On Christmas Day in the morning;
He trod the long way, lone and lorn,
He wore the bitter crown of thorn,
His hands and feet and heart were torn,
He died at last the Death of Scorn.
But through His coming Death was slain,
That you and I might live again.
For this the Child of the Maid was born,
On Christmas Day in the morning."

Paul said: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." The Gospel of Christ can save the individual. It can also save and make a nation. It can cure the ills of India, which is the subject of our study to-day. It can cure the ills of all nations.

Prayer: For the people of India. (For suggestions, see 4, 17-22, 31 Days in the Prayer Cycle.)

Song: B. S. H. No. 185, stanza 3.

Good News from Far Countries

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

WITH—AND WITHOUT

By MISS E. R. BALLENY, Assiut, Egypt

It is one thing to look at education from inside a mission school and another to see it from the outside. A glimpse of the latter was afforded me on holiday last summer, and my memory of it sends me back to work with a new sense of what Christian schools do for girls in Egypt, and what the lack of them means.

The American Sanitarium at Sidi Bishr is bordered by a group of Bedouin dwellings among which are also some Christian families One of these I visited in company with a missionary, and the difference between our comfortable camp and the poverty and need so close to us was indeed saddening. It was not poverty merely—it was lack of knowledge how to live. The small wooden shanty, the space of sand in front of it, the shapeless sheds and palings surrounding it, were all devoid of any attempt at order. The mother of the household was a widow with seven children, pleasant of face and kind of manner, but apparently she never put a needle into her children's clothes, which were ragged and dirty. The poor woman lamented her condition and especially the impossibility of getting her children into Christian schools or orphanages. She could not read herself and had obviously little power of homemaking.

Among the group who gathered to share our visit were several girls of 10 to 12 years of age whose neglected appearance went to my heart. They seemed to be growing up without any of the natural accompaniments of youth—without interests, without education, without recreation, without books, without proper clothing or care of the person, and with *very* little knowledge of Him from whom women's privileges have come. One of them, just emerging into womanhood, had a sullen, almost fierce expression that only changed when some one put one of the babies of the community into her arms. Then her eyes softened.

Two chairs were produced, and a group of women and girls and small children settled down to listen to Miss Noordewier's explanation of Bible pictures and "alphabet" of Scripture verses. The widow's eldest son, a blind boy, sat motionless on a mat near by.

Presently another girl slipped in—a girl whose face was intelligent and contented, whose clothes were clean and neat, who seemed to look out on life with interest; in every way a complete contrast to the other girls. We found that she could read and even speak a little English, and on questioning her it transpired that for some years she had attended the central school of the American Mission at Alexandria. How I longed to send these other girls to enjoy the advantages that had opened up life to her! I thought of a girl at Pressly Memorial Institute taken from surroundings such as these, maintained in school with some help from friends in America, and now, after sundry ups and downs, a church member doing well in conduct and studies. How many girls there are in Egypt who would enter a new life could they, as she has done, attend a Christian school! The Egyptian Government is making sincere attempts to provide education for the boys and girls of Egypt. It is, of course accompanied by Moslem, not Christian, teaching, and to us who trace all our personal and social blessings to knowledge of

Jesus Christ no education can suffice that does not bring Youth into contact with Him. Educational conditions are changing in Egypt and we know not how long our present opportunities may continue. Let us put forth every effort to make use of them while they last.

IN THE BEAUTY OF HOLINESS

By REV. HUGH KELSEY, The Fayoum, Egypt

The building stood along a narrow street, square and severe, white plaster outside, sunk two feet below the sidewalk level. Windows on the street were painted white and boarded inside to eye level. Within, the room was dark, chill and damp. The walls were of wood painted a dismal green, streaked where water ran under the windows in winter. The pulpit stood in the middle of the long wall opposite the entrances, under a bald sky light. The center seats rested beneath a high white ceiling, but two rows of square wooden pillars supported the lower ceiling at either side.

The room would seat two hundred worshippers, maybe more. The benches ranged in stiff rows, dull brown and very hard. The building had been used at one time as a school and meeting place, and had been converted to sacred use but not decorated nor furnished again. The black and white tile floor could be clean. At the side of the pulpit an organ showed its naked back, but afforded music all the same.

The young minister entered his church, finding perhaps fifty gathered at the hour of service. The room was very quiet as others slipped into their places. The minister announced the hymn and the group of girls near the organ began to sing. The men occupying the south side of the church soon joined in the chorus. There was a prayer, another hymn, and then the congregation, grown to more than a hundred, read a responsive service selected by the minister to bring them all into the spirit of the hour. When the minister arose to preach, his congregation numbered nearly two hundred, men and women and many young people. The sermon was direct and thoughtful, heard attentively. And then the offering, and another hymn following the reading of notices of meetings through the week. An elder led in prayer, and after a quiet pause, the congregation moved toward the doors.

Visiting was now in order. One was expected to speak to all those nearby, to the elder at the door, and to find one's friends in the street for more discussion. Cars and carriages lined the curb, and the passing driver found the remainder of the little street, hardly wide enough, filled with visiting groups of friends and other travellers.

Stark and bare, the church was the spiritual fount of a congregation otherwise engulfed in Islam. Such beauty as the worshipper might extract from hymns and Scripture, from sermons and friends, such spiritual nourishment as he might call upon in that place, within his own soul, enriched his life from week to week. On the street, around the town, work went on as usual. Heavy drays pounded past the church, submerging the words of the minister. The Sabbath existed only in that room, and in those homes where the families made the day a Sabbath.

Beauty is said to be an intangible quality, inherent in things because men see beauty in them. So in worship, beauty and the upward pull enhance the act of worship as the worshipper sees beauty for himself. Or does he need physical surroundings that suggest the heavenly Presence when he worships? The gospel built on love must find expression in lovely lives, and these must grow on spiritual food of which beauty is one essential element.

The Sudan

MRS. R. F. SHIELDS, Khartum, The Sudan

NIGHT SCHOOL AT GEREIF

By MISS MARY JANE McKNIGHT, Khartum, The Sudan

Talking with Faig Effendi Abeid, our Egyptian farm manager, about a change of type of work at the Giffen School of Agriculture at Gereif we agreed that there was a good opportunity for a night school. He suggested that when he went to the homes of the villagers to greet them on the occasion of their feast after their month of fasting he would feel them out on the subject of opening a night school.

So when Faig Effendi called in the homes he knows so well, he said "May you be well every year." He sat with the men in their guest rooms, drank a glass of lemonade, took a nut or a piece of candy from the tray set ready for such callers and then as he chatted with the men he mentioned the project of a night school. Everywhere he got an enthusiastic response.

In one home he talked to two brothers, Et Tegani and Mohammed, sons of El Hadi. These two young men are graduates of Gordon College, the Government Secondary School and are employed in Khartum. They offered to help organize a night school and to help teach. As they discussed together where they might conduct the school one of them said, "Our father has just completed a new house which is not yet occupied. He would let us use it." So that was quickly arranged. The next thing was to get the permission of the District Commissioner. And his assent was readily obtained.

In a few weeks the school was ready to open. Its equipment was almost a minimum. Some mats were spread on the floor, a pressure lantern and a portable blackboard were borrowed from the Giffen School. El Hadi loaned a table and school was ready to open.

After a couple of weeks I went to pay my first visit. I found a room in which were about thirty pupils sitting on the floor. The teacher was trying to teach them a list of Arabic words. The faces looked very familiar to me. Here in the back row along the wall was Fudlamoula, the man who has operated our irrigation engine for twelve years or more. In the front row were his two sons, Babiker who herds our goats and Bashir who weeds our irrigation ditches for grass for his father's donkey. In another place were Abd Er Rasoul, one of our farm boys who runs irrigation water in our fields from sun up till sun down six days per week, Yusef, the camel driver and Ibrahim, who delivers milk. One of the small boys in the front was Salim who is our chicken boy. Everyone knows this little boy who stays with the little chicks to keep the hawks off and with the hen to see that the eggs are not taken by those to whom they do not belong. Well that night it looked as if the farm employees had all entered night school. I saw also a number of young men from the village and two long rows of little boys. We had thought that the night school would be attended by men who work in the day. But we found that the small boys came at night because they do not have a day school.

The school continued to grow by leaps and bounds and when I went again after two weeks I found it occupying two rooms. By now the pupils had been divided into two groups, those who had studied a little before and those who were beginners. Of the latter there were now fifty-three and of the former thirty-four. One of the men who was trying to learn was Abdulla, the mason, who is greatly in demand for build-

ing with bricks. He is really a skilled workman and can do any kind of building with bricks and cement. Here he was endeavoring to learn to read at the end of his day of toil. One is greatly impressed with the desire to learn to read and write.

We do not consider this night school a very effective teaching agency but it has opened our eyes to the need and desire for education in this community. When the house where the school meets is wanted by the owner we expect to welcome the night school into our present School buildings. And we are hoping to open day schools and to use all these opportunities which are presenting themselves as avenues of Mission work.

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

SEEDS GROWING IN ETHIOPIA

By SISTER ANNE FRIEDRICKSON, Addis Ababa

We have a lot of practical work to do in the hospital, but the real reason for our being here is to bring to the natives the Christ who has become everything for us. To help with the building of His kingdom is a privilege of grace. The work here is probably as it is in most places, a seat of hope. People don't want Christ, but from time to time, we are allowed to see how God's spirit permits a seed to grow and from this I would like to tell two instances.

An old Galla was dying. He had never heard the gospel of the Saviour. Now it was so new and so great to him that he just could not grasp it, and he knew that as he was, he could not stand before God's eyes. He came in trouble. Again and again he asked, "Did He surely die on the cross for me, too?" Or, "Mother, is it really true?" I assured him again and again. At last it became light to him. Then, with peace on his face, we heard him whisper, "He died for me—for me He died." I am sure that old Galla has been welcomed above with joy.

Last week a patient was due to go home after a long illness. For some time I had been thinking, "The man is not as he was before. He must have had some experience which changed him." I said to him, "You have not been here a long time. Do you know Jesus Christ?" Now it came out, "Yes, I know Him not only with the head but with my heart. Has He not been crucified for me?" Then, his bed neighbor started, "And did He not shed His blood for me, too?" Then, they both talked out of overflowing hearts. I could only understand that the two just had to thank their Saviour who had done so much for them that it was impossible ever to forget it again. Later both promised to be true in prayer. These two young Christians need our prayers that they may be strong in the many temptations of life. Such experiences are as presents from the Lord and an inspiration for better service. It seems that God's spirit is still working in the men's ward where these patients were. In such times we need much wisdom from the Lord.

(Sister Anne is a nurse who became a member of our group in November 1933. When she came to us from Germany, she knew very little English, but this article gives evidence of how she has progressed along that line as well as how heartily she has entered into the spirit of our work.

—*Ruth M. Nichol.*)

ADDIS ABABA NOTES

During the past few months, our Sabbath morning services have been unusually well attended. Our Sabbath School regularly runs over the hundred mark and has reached as

high as slightly over one hundred thirty. The number attending the preaching service has not been counted, but we have all been aware of the difficulty in finding a vacant seat as well as the fact that extra benches have to be carried in each week. We have been happy that a number of "boys" from our Gore, Sayo, and even Khartoum schools have been joining with us in worship from time to time.

Our weekly prayer-meetings for men and women which were begun last year as a result of our special meetings at Easter time have continued all through the year. The men have continued to hold their meetings in the tukel where Mr. Russell lived during his last term in Addis Ababa. The result has been that that house has become commonly known as "The Prayer House." The women meet at the same hour, but hold their meetings in the different homes of the compound by turn. If our friends at home will think of us prayerfully at ten o'clock on Thursday mornings, we are sure that we cannot help but be conscious of blessing as we go to prayer here at what will then be four o'clock in the afternoon for us.

We are again preparing for a week of special services. Many of you heard of the wonderful week of blessing that we had during the Easter season a year ago. We are prayerfully anticipating an even greater blessing this year. A real spiritual father among the Ethiopians, Keis Badama, who is the pastor of the one organized evangelical church in the city of Addis Ababa, is to lead us in these special meetings that are to be held each day during the week. In preparation for these meetings, daily prayer-meetings are to be held during the week preceding.

During the absence of Miss Faught, Sister Greta, one of the German nurses who worked with us so faithfully for over a period of four years, kindly helped out with the hospital work. Sister Greta is now Mrs. Arno Keikler. She and her husband make their home at the German Mission here in Addis Ababa.

The Henry family are now quite settled into life in "modern" Ethiopia. Mary Ann is busy studying the Amharic alphabet in the school and also attends the handwork classes. Bill's chief interests seem along mechanical lines, and he seems to find genuine diversion in accompanying our Armenian mechanic about the compound as he goes to perform his varied duties.

Addis Ababa is constantly changing and developing. Most of the streets in the city have already been repaved. Splendid wide sidewalks are approaching completion. Traffic lights are in action. Bus lines are in operation. One line to and from the city comes within easy walking distance of our hospital. Addis is truly becoming a city.

On Ethiopia's day in the Prayer Cycle (the Seventh), please add the names of Sister Anne Friedricksen (nurse) and Mr. Sigurd Nystrom, pharmacist, teacher of Italian in the school, and interpreter for the mission.

INDIA AND THE FERMENTS

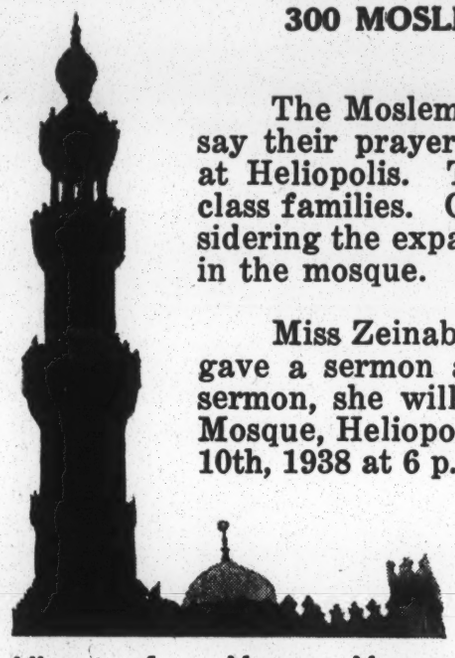
(Continued from page 124)

women and men mingle together today in a natural and friendly way.

There is a religious ferment. The teaching of Christ through the past century has taken hold of the hearts of men and women especially among the lower classes. The Gospel has lifted them up. Christian education has made a change in their condition and for those who have let Christ come into their hearts He has made "New creatures in Christ Jesus."

Spice from The Orient

300 MOSLEM LADIES SAY THEIR PRAYERS IN A MOSQUE*



Minaret of a Mosque, Mansura, Egypt. Picture by Rev. Jas. E. Kinnear.

The Moslem Women's Union had some of its members say their prayers yesterday in the Hagga Hafiza Mosque at Heliopolis. Those present numbered 300, all of high class families. Consequently the Minister of Wakfs is considering the expansion of the section assigned for the ladies in the mosque.

Miss Zeinab el Ghazali El Gebeili, leader of the Union, gave a sermon after prayers. In addition to the Friday sermon, she will give a weekly sermon at Sultan Hussein Mosque, Heliopolis, the next meeting being on Sunday, July 10th, 1938 at 6 p.m. *Al Ahram.*

*For years mosques were not open to the women of Egypt. The women of the feminist group began agitation for securing permission to say their prayers in the mosques. Some mosques have been opened to them as the above report from an Egyptian paper shows. Two unusual aspects may be noted — a woman preacher and the service on Sunday!

SHE HAD TO ADMIT IT WAS TRUE

Place: A village church.

Time: Just after the morning service.

Persons: An Egyptian woman and the Missionary's wife.

Egyptian woman: Are you the preacher's wife?

Missionary's wife: Yes, I am his wife.

E.W.: Where were you married?

M.W.: In Cairo.

E.W.: Oh, you are the daughter of an Arab. (i.e., a native Egyptian).

M.W.: No, I'm an American.

E.W.: But your parents live here in Egypt.

M.W.: No. my parents died before I came to Egypt.

E.W.: (very puzzled) Then who arranged for your marriage?

M.W.: Our customs in America are not the same as in Egypt. The man and the woman make their own arrangements.

E.W.: (after a long silence and with a dawn of understanding breaking over her face) Now I see. He just asked you if you would take him and you said, "Yes."

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

TYING UP TO THE CHURCH

Some uninformed people consider missionary women narrow-minded. On the contrary the up-and-coming missionary women are very broad-minded and very well-informed on all the vital questions of the day that pertain to human welfare.

We should like to call attention to a very short little sketch with the title given above, which is to be had from the Literature Department, 904 Publication Building, (Price 8c). This would be very appropriate for the November program and could be read (or better given from memory). Five neighbors, women of unusual talents and ability talk together. One is interested in Peace, and Peace alone; one in Child Welfare, one in Race Relations and one in Reading Courses. The "ardent missionary woman" brings out in the coversation the fact that all these subjects are included in the interests of the missionary society; that some of the best books on national questions used by women's clubs are books prepared for missionary societies.

These women were all in "good standing," or rather in "good sitting" in the church. There are many such women about us. Shall we not make a renewed effort to tie them to the missionary program of the church?

"STUDY TO SHOW THYSELF APPROVED UNTO—

The Missionary Society? The Efficiency Secretary? The Presbyterial? The Women's General Missionary Society? To really study missions would make a society "approved" by the organization.

But the rest of the verse is "—God, a workman that needeth not to be ashamed." While the immediate object is the "Word" it seems no violation of the truth to apply it to "Work" also.

Are we always proud of the way the mission study is conducted? Are we workmen that need not be ashamed? Do we have some one read a few disconnected passages from the text-book or the Magazine and call it a study? If so let us re-read that verse II Timothy 2:15. Read it in the American revised version: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." And in Moffatt's translation: "Do your utmost to let God see that you are at least a sound workman, with no need to be ashamed of the way you handle the Word of truth." And then let us ask ourselves, Do we handle the study of God's work so that we have no need to be ashamed to call it a "study."

With all the wealth of material provided for the study of India—books, maps, leaflets, pictures, tests, games, recipes for menus and curios, every society should have a most interesting study for the coming three months. No program runs itself. There is one secret on how to have a good missionary meeting—W-O-R-K. "Study," "Give diligence," "Do your utmost."

HOW ONE SOCIETY STUDIES

The following plan used in the Sherwood Presbyterian Church of Washington, D. C. is sent to us by Mrs. R. K. Easter.

"Instead of having a central mission study class the missionary society was divided into ten groups with ten women in each group. One member in each group was designated as hostess and leader. Each group of ten met at the same hour except the business women's group which met in the evening of the same day.

"The time was strictly limited to two hours, fifteen minutes for devotions, thirty minutes for review of the chapters, thirty minutes for discussion, fifteen minutes for current missionary events. The remaining time was spent in social enjoyment with a missionary game (Note that our Literature Department has a game on India) and light refreshments.

"The Secretary of the Spiritual Life Groups prepared the outlines for the devotional theme for all the groups and the Secretary for Over Seas Sewing provided quilt patches so that hands were busy while minds and hearts were listening. These meetings were held the last Thursday of the month, three meetings being for Home Missions and three for Foreign. On the seventh Thursday all the groups met together for an entire afternoon for general discussion and finished the quilt to be sent to some needy place."

Our deepest sympathy goes out to Mrs. Hoyman and her family in their sorrow. We recall the many kindnesses extended to us by Mr. Hoyman when we were in Egypt. The whole church has suffered a loss in his passing.

AN APPRECIATION OF MISS HENRIETTA MOORE

The members of Norris Square Sabbath School, Philadelphia, Pa., wish to express appreciation of their missionary Miss Henrietta Moore, who served her Master faithfully for many years in India.

Forty years ago this Sabbath School decided to support its own missionary and Miss Moore was the one assigned to it. This was a big undertaking for the school at that time, but it never failed to send the needed money regularly for her support. All came to love the missionary and felt that she belonged to the family at Norris Square.

Miss Moore was a faithful worker and she wrote many letters keeping the school informed of her work which she loved. She did everything in her power to extend the Kingdom of her Lord and only retired when ill health prevented her from continuing.

Upon her retirement she sent to each member of the school a beautiful book mark of satin ribbon with a verse 1 John 4:8 in the Punjabi language in golden letters. It was a lovely remembrance which every member will always cherish.

The hope of the Norris Square Sabbath School is that with a much needed rest Miss Moore's health may improve and that she may be spared many years with her loved ones in the home land.

Mrs. George W. Patterson, Philadelphia, Pa.

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

GRATITUDE

If, from a lofty summit, vision ran
To meet horizons of our vast domain—
Its East, South, West, and rugged North—to scan
Its mountains, valleys, fields of ripened grain,
Think you the largesse of God's hand would find
In human hearts rich sheaves of gratitude,
A harvest of thanksgiving? Or, a mind
Bent on complaint amidst our common good?

How shall our Nation larger blessing seek,
How hope for richer store of creature good,
If it forget the One who giveth rain
To fall upon the haughty and the meek?
Oh, for the Pilgrim Fathers' gratitude,
E'en though their Day of Thanks doth yet remain!

—*William M. Runyan.*

GRATITUDE

Although God's blessings are manifold to all creatures, yet many are prone to receive and enjoy and seldom stop to think of their Father in heaven, the Giver of all gifts. Gratitude has been defined as the memory of the heart. In the days of Jesus' ministry on earth we have examples of men forgetting to thank Him. One of these instances was for the blessing of restored bodies. As Jesus was enroute to Jerusalem He came near a village and saw a group of ten men who were outcasts because they were lepers. By law, a leper must remain at least one hundred cubits distant from everyone. When these saw Him coming they called for help and their cry: "Jesus, Master, have mercy upon us!" was heard. As they journeyed, they were cleansed. The beautiful flower of Gratitude grew in the heart of only one of the ten lepers. Only one came back to express his gratitude for the great blessings received. While Jesus rejoiced over the gratitude expressed by one, He asked: "But where are the nine?" He expected all to be grateful. Down through the ages since, the same spirit of ingratitude is shown in the hearts of men. Multitudes still are ungrateful for the wonderful blessings they receive daily. They neglect to come back to thank Him.

Very soon our Nation will observe November 24 as Thanksgiving Day. Early in American history the day was set apart for praise and thanksgiving for God's goodness. Amid the suffering and hardship of the early settlers, they felt the need of such a day. The last Thursday of November was designated as Thanksgiving Day by President Lincoln and the same day has been observed each year since. It is with joy Christian people come together one day each year to review God's goodness throughout each day.

Many will not heed the call. They

receive but they are not grateful. Some think only of material blessings and when these are lacking in the every-day experience they feel they have no reason to gather with God's people to praise and thank Him.

The observance of the day will bring together many who have faced hardships and lack many of the comforts of life; yet these hearts overflow with thanksgiving to God for His presence, protection, guidance and provision during the year. He has verified His promise to supply their needs and they have realized His loving kindness to them. As these praise God, He gives them courage and they go out with new confidence in Him.

God's Word contains many expressions of praise and thanksgiving. It is easy to expect blessings from Him but it is also easy to forget to thank our Father after we have received these gifts. David must have known the weakness of his time for his psalms are full of calling upon all to *remember His goodness.* Forgetfulness is one of the reasons of our neglect to say "Thank you."

This month will not only have a day set apart for us to praise God for all His blessings of the year, but many of our Missionary Societies will observe the Annual Ingathering Day as well. As we review His blessings to us for the year, may our hearts rejoice for His great goodness and may we express our gratitude by our gifts.

THE 1938 THANK OFFERING

Our Thank Offering year will close December 31, 1938. Will all societies endeavor to send their Thank Offering to their Presbyterial treasurer in time for her to have it in the hands of Mrs. Hill, General Treasurer, by December 15? As soon as the treasurer of the society sends her remittance to the Presbyterial treasurer, she will please notify the Thank Offering Secretary of the society of the amount of the Thank Offering. The Secretary needs this information in order to complete her annual report to the Presbyterial Thank Offering Secretary. Thirty-eight presbyterials were on the Honor Roll last year because every society in the presbyterial had given a Thank Offering and sent in a report to the presbyterial Thank Offering Secretary on time. Fifteen presbyterials were kept from this honor by one or more societies failing to report. May we reach the goal this year of fifty-three presbyterials on the Honor Roll for 1938. This goal can be realized if the Thank Offering Secretary of each society is faithful and prompt in sending her report.

THANKSGIVING

"In everything give thanks.—I Thess. 5:18.

Thankful for all life's leanness here below,
For all earth's little heartbreaks and despairs,
For every loss sustained that I might know
How much, how very much, my Father cares;
Thankful for every wound unto my pride,
For all ambitions of the flesh that failed,
For poverty and pain, and dreams denied—
To teach me how completely Christ prevailed.

"In everything give thanks" seems hard at first,
But oh, it is the gate through which I see,
When men forsake and life has done its worst,
The Christ of God who hung on Calvary—
And gave me so much to be thankful for.
Though all else fails, how could I ask for more?

—*Helen Frazee-Bower.*

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

THE "WELL DONES"—
When and Why?

Commendation far outstrips condemnation as a stimulating factor. Appreciation outweighs criticism in reaching a happy solution. A kind word and a smile are more potent than a sharp retort and a grim look.

A childhood recollection is that of a visit to a farm home. A large family enjoyed the protection of that roof. The mother was a wonder in the management of those live bodies. She did it without any difficulty—by a smile and cheery words, praise rather than scolding words. How they would run to do her bidding! And she would say, "Isn't she a good little girl? See how quickly he gets the pail of water! They are such good children!"

Children are not alone in the happy reaction to "well dones." Even grown women, not to speak of the girls, appreciate thoughtfulness on the part of others. It might not be so difficult to secure devotional leaders, or participants on the program or committee members if more consistent interest were shown in fellow members.

But you say that some people are always putting forth alibis for not doing what they know they should do; that failure in showing appreciation is not the reason for their lack of performance. Be that as it may, we still feel that great care should be taken to never discourage possible development. Many new workers feel shy about undertaking something when others who have been long in the work sit by. For this reason every effort should be made to give proper thought to the personnel of the society.

How often the officers go through the year with never a word of thanks from many of the members! Words of criticism may be offered —not to the officers, though! Surely the shouldering of responsibility by some members deserves commendation from the rest of the members of the society—a way of expressing "well dones."

Again, you may respond that some people choose to be in places of prominence; the position should be sufficient recompense! Nevertheless, human nature works best when it has a generous application of the oil of kindness in word or deed, so may we commend the practice of a liberal use of "well dones" —both on the part of officers, committees or just members. There is a biblical command, "Let the redeemed of the Lord say so." While this pertains particularly perhaps to the expression of the joy of salvation, yet it may also be used as the

Christian's way of life towards other Christians. Then let us be helpers one of another.

THIS, THAT, AND THE OTHER

The Carolyn Blackwood Missionary Society of the Sixth Church, N. S., Pittsburgh, has shared a copy of its new program with those who would care to review it. Some interesting "extras" are planned for during the year. The regular meeting for September was held in Cabin No. 2, in Riverview Park, a corn roast, followed by the program. In September, a visit to the Orphans' Home at Valencia, Pa., was enjoyed.

At the January meeting the feature is to be a debate on the merits of Home or Foreign Missions. Perhaps the decision will be that "each is part of the whole," the great cause of *Missions*, so both are most important.

This society uses its executive committee as its program builder. This is quite a challenge to the officers as to the worthwhileness of the monthly meetings.

A neat program of First Pittsburgh, N. S., Ladies' Aid Society has come to hand. Each meeting has its topic for discussion of altruistic or definite missionary character. The devotional theme for the year is, "How to walk," divided into the special subjects—w a l k without fainting, walk by faith, walk circumspectly, walk in the law of the Lord, walk as children of light, walk worthy of your vocation, walk in love, walk without fear of death, walk uprightly. This society accepts considerable responsibility in the care of some of the properties of the church related to spiritual service.

ACTIVITIES

A Rally

Last April the Young Women's Rally was held in Martin's Ferry, Ohio. Forty-six were present. The fact that this is an anniversary year of the Young Women's Department gave the theme for the occasion. After the presentation of the history, a history of the work of the Young Women in Wheeling Presbyterial for the past twelve years, prepared by Mrs. J. C. Lewis, retiring secretary, was enjoyed. Then individual societies gave their histories, after which the aims for the new year were presented. Following the program an informal social hour was spent in the church parlors. Refreshments carried out the "birthday party" idea when tea and cake — complete with candles — were served.

Try This, Will You?

In July, the Elva Anderson Y.W. M.S. of Harrisville, Ohio, entertained the Gertrude Jamison Society of Cadiz. The program consisted of a playlet and special musical numbers, both vocal and instrumental. A short talk by the Presbyterial Y.W. Secretary followed. The forty present enjoyed a social hour during which refreshments were served by the hostess church. Might it not be a fruitful venture for neighbor societies of the denomination to visit each other occasionally? Just to see the personnel of the other society in action should be stimulating, enough so to arouse a new interest in the work. It should serve to lift societies out of ruts and start the ideas flowing.

Again may we ask for anything in the way of outstanding features which your society has experienced?

Another Rally

The Young Women of Monongahela Presbyterial tried a new plan as to the time of its rally. The fall meeting of the Presbyterial has only two sessions, morning and afternoon. The Young Women of the Presbyterial met for dinner at the same church. Later they assembled for the program of the evening,

(Continued on page 171)

Girls' Circle Program

MISS HELEN JOHNSTON, 506 Woodbine, S. E., Warren, Ohio

LOOKING AT COLORS

INVITATION—From your local telegraph office secure some of the blanks and envelopes imprinted with Christmas Greetings. At most offices these are free if your purpose is explained. For a small fee it may be arranged through the management with one of the messengers to deliver them for you. Print or type your message in Red or Green ink. "MILLIONS IN COLORFUL INDIA DEPEND UPON YOUR PRESENCE AT THE PARADE OF CASTE, (insert day of week), DECEMBER (date), AT (place) STOP DARE YOU FAIL THEM QUESTION."

PREPARATION—Make a Panodrama using a shoe box or any larger sized firm pasteboard box for the stage. By removing the lid and placing the box on its side, what was originally the bottom becomes a backdrop. Cut brightly colored trees, shrubs, animals, etc., from magazines to set the stage. The scene may be made to represent a Mission Compound in an Indian village or, by using several mud huts modeled from clay, the Untouchable section outside the village. Study pictures in the *Magazine* and in the study book *Moving Millions*, for ideas. The scene opposite page 64 would make a splendid setting.

From doors near the back on both sides of the stage your characters may enter. The figures may be cut from any fashion section and pasted on cardboard to give firmness. They may be dressed in colored paper. Brightly colored envelope linings make beautiful saris for the higher castes. Dress the low castes in somber colors. A tab on the feet of each will enable them to stand erect. There are several ways in which these figures may be made to cross the set. One is by placing large spools on both sides of the stage near the center right and left. Wind between these spools a band of strong paper—the brown wrapping variety is fine. Your paper figures may be fastened to the band with a paper clip and the spools turned to cause entrance and exits. Another method is to fasten a strip of very heavy cardboard several inches longer than the width of the stage to each figure and cause them to pass before your audience by pushing across the stage. Call your presentation "The Parade of Caste" and have a figure dressed to represent each of the classes mentioned in Chapter One of "The Church Takes Root in India." Have another girl assist you by giving a running account from the book as each character passes, telling something of the life of each. Little touches may be added to the costumes which will help distinguish them, i. e. the water-carrier may have a jar or jug, the washer-man a stick to pound the clothes, the florist some flowers, etc. If you are fortunate enough to secure an elephant or other suitable equipage a Rajah might lead your procession. A goose-neck or radio lamp will illuminate your stage or a string of small Christmas Tree lights will make very good footlights. Place your stage on a desk or table before your audience. Small screens or curtains from the edge of your box to each end of the table will enable you to be seated behind it and change the characters on the set without your audience being distracted by your movements. A darkened room will focus attention on the stage.

PROGRAM

Sing: "O Come, all ye faithful," Bible Songs Hymnal No. 191.

First Circle Girl recites the story of the Nativity from Luke 2:1-20.

Prayer of Thanksgiving to God for His Gift to us.

Leader: "When Jesus was grown to manhood the lives of His followers were colored by the Gold of His Love, the Blue of His Truth, and the Red of His Sacrifice. Do these same rainbow tints color our lives today or are they colored by the green of our envy, the red of our hate and the purple of our greed?

Has the Gold of His Love
Meant a changed life for you?
Has the Orange of His Zeal
Oft-times filled you?
Does the Red of His Sacrifice
Thrill you anew?
Is the Violet of Tenderness
Present in you?

Has Indigo of Power
To you given strength?
Has the Blue of His Truth
Brought conviction at length?
Does the Green of His Mercy
Your salvation make known?
Is Christ from your life
As a clear rainbow shown?

Since you told another
Sweet Bethlehem's story,
Has His Covenant of Love
Bound you to Him securely?
Does His Light through your life
As a crystal now shine?
Then living for you
Has a purpose divine.

There are millions of people in the world today who have no such purpose in life because the Love of Christ has never reached them. So it is with many in India at this very moment. We have with us tonight one who knows these people. (Condense biographical sketch of Gertrude Liggett Warner from Page 3 of *Moving Millions* and introduce 2nd CIRCLE GIRL who impersonates her.)

First Circle Girl using Chapter One of *Moving Millions* or the article Colorful Modern India from this Magazine, talks on the Miracle of Modern India—show the changes that have taken place in the past twenty-five years; how all India is now working together for self-government; touch on the National Congress and the new Constitution; speak of the new leaders, the new freedom for women and how the native Christian Church can help this land of modern change.

Leader: "India is certainly advancing but did you know that there are great numbers of these people who because they were born into homes of the lower castes have felt they can never hope for better conditions? These are the Untouchables."

Third Circle Girl, using Chapter Two (P 42-55) or the article The Untouchables, defines these Untouchables, tells why they are Untouchable, gives some of their characteristics and tells of conditions under which they live.

Fourth and Fifth Circle Girls give the Parade of Caste. One manipulates the panodrama while the other describes the classes as they pass. Try to show the great difference between the caste people and the outcastes.

Third Circle Girl continues her review of Chapter Two (P 55-75) or the article Leaders of the New Day appearing in this number, telling what has been done for the outcastes; what Mr. Gandhi is trying to do; how Dr. Ambedkar has championed them and what the Christian Church could do for them.

Leader: "The majority of these Untouchables have never known the joys of Christmas. Without Jesus their lives are still colored with envy, hate and greed."

Soloist (unannounced) sings B.S.H. No. 184, God So Loved the World.

Leader: "May freedom through His love come to these Indian Millions! Shall we add to their cause our prayers?" Close meeting with prayers for India.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

AUTUMN ACTIVITIES

Miss Mary Zucchi and her little flock were caught in the Cranston, R. I., Mission when the recent hurricane struck. Poles and trees were falling in every direction, shingles, glass and rocks flying through the air, but all the children reached home safely.

Miss Zucchi had some difficulty in reaching her home in E. Providence, as all street car and bus service was abandoned on account of high water and live wires were down on the street. However, after more than six hours, she reached home safely and found all the family safe at home, although all except the father and mother had been absent when the storm struck. Miss Zucchi wrote: "The storm came so suddenly one could not realize its danger. It was so terrible, the shock still remains, but we have so much for which to be thankful."

Mrs. Catherine Lamb, missionary in the Manchester district, Pittsburgh, reports a regular increase in both Sabbath School and Church attendance during the month of September. She writes: "It is a joy to see the results of one's own efforts, then the climbing of numerous stairs is forgotten." The various missionary organizations are having a drive to enroll every woman and girl in the Sabbath School and Church in some Missionary organization. In addition to the calling, five addresses were made during the month, many garments distributed and food secured for a needy family, the father being out of work.

Miss Mary Jamieson of San Francisco Presbytery, since her return from two months' vacation spent in the east, is located in the Stewart Memorial Church, San Francisco. Thirty-five homes have been visited where the children were on a delinquent list, and many have returned. Many families had moved, some from the city. Wherever entrance was gained an invitation was given to come to Stewart Memorial if they did not have a church home.

Miss Beth Johnstone of the Tacoma Terrace Mission, Tacoma, Wash., writes of the interesting mid-week Praise and Prayer service. A black board outline has been given each week showing what the Bible tells, and what the various "isms" say on God, Jesus Christ, the Holy Spirit, Salvation, Atonement, Sin and Retribution. Some members of these "isms" have attended the meetings. Miss Johnstone says "the greatest blessing of being a messenger of the Kingdom, is seeing souls brought to Christ. "The sharing of the Good News of Salvation through the Home Department, has met with golden opportunities beyond our expectations." The Bible School now numbers seventy-eight.

The Secretary of Home Missions recently visited the Frenchburg and Ezel, Ky., missions. We found full schools; some rooms crowded to the limit. All teachers were busy every period and all happy in their work.

First Ohio Presbytery met in Ezel. We had the pleasure of attending the dinner served by the Women's Missionary Society, and the evening session of Presbytery. A number of wives of the presbyters took advantage of this opportunity to visit the mission, and from the words of praise expressed, we believe all were pleased with the work as carried on, the dinner of fried chicken with all the accompaniments, and for the entertainment in the various homes of the congregation for over night and breakfast. The former pastor and superintendent of the Ezel mission, Reverend Howard Brittain, is moderator of the Presbytery. He was accompanied by Mrs. Brittain. They were most welcome by their Ezel

friends. At the "end of a perfect day" many on their way to the various homes of entertainment, witnessed the wonderful display of the Aurora Borealis, or Northern Lights. A fitting climax for the day.

At Frenchburg we attended the last communion service under the present pastor, Reverend H. Glenn Stephens. For many years we have been urged to separate the church and school, but until the present time have been unable to do so. Mr. Stephens will still be connected in a very vital way with the work, remaining as general superintendent, but the pastoral work will be under Reverend J. M. McMains who comes to us from Mercer Presbytery, having for several years been pastor of the congregations of Shenango and Harbor. As Mr. McMains takes charge of this mission congregation we bespeak your interest and prayers that he may be a power for good in that community. He and his family will occupy the cottage on the Campus, formerly known as the Wylie Cottage.

We were present in Frenchburg for the Annual County School Fair, which was held on the school Campus. You may hear later of this interesting event.

FRENCHBURG SCHOOL

Frenchburg School is rejoicing because of a new set up in its administration. The Women's Board has secured the services of Rev. J. M. McMains to conduct the religious leadership work for the institution. Mr. McMains will be pastor of the church, undertaking to build up a more efficient congregation. He plans to be on the field by October 23.

The Used Clothing store is enjoying its usual popularity and serving its customary useful function. We are glad that so many societies and individuals think of us and our work and supply us with the material for the store. We are looking forward to a Christmas season when once again we shall be able to furnish Christmas cheer to a large number of poor families. Please do not fail to send your Christmas donations early and thus help us to make an efficient and helpful distribution.

We miss the efficient and helpful service of Mr. McDowell and the members of his family. After fourteen years of service in this place Mr. McDowell resigned to take over the management of his father-in-law's farm in Iowa. Our best wishes and our prayers follow him in his new work and home.

—H. Glenn Stevens.

FIELD NOTES

Back to headquarters after two wonderful months in the great and beautiful Empire state, having talked to various groups in congregations, Missionary societies, Y. P. C. U.'S Sabbath Schools, etc. It was a busy time, a happy time, a blessed time.

"Sped" on my way from Albany presbytery by the Rev. and Mrs. James Hood of Johnstown, I was welcomed to New York presbytery by the Rev. and Mrs. Ralph McFadden and their little daughter of Newburgh — and the next evening by a group of their ladies at a meeting.

After a bus ride, a delightful one, to New York down the West side of the Hudson, over Bear mountain, through West Point and a welcome on Long Island by Mrs. I. W. McLean and Betty—and later by Mr. McLean, sympathetic and enthusiastic in the Master's work I was fairly launched for a two week's stay and work in that presbytery. In this wholly Christian home I was bidden "Use this house and all that is in it as your own." Those days will ever recur as among the happiest of a lifetime. Being personally conducted to my appointments by my host or hostess—or both—took away all anxiety about getting

(Continued on page 166)

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

SCHOOL DAYS

Thyne Institute at Chase City, Va., opened September 6th. This is an accredited High School and its students can enter any college or university where colored students are admitted. The Women's Board does not own any of the four buildings and is not responsible for their upkeep but supports all of the matrons together with the sewing and domestic science teachers.

Knoxville College, in addition to the regular school term has sponsored a Summer School for six years. This service enables teachers and others to acquire more credits toward securing a college diploma. Dr. S. M. Laing is entering his third year as president and finds his students equal to any students and superior to many in scholastic attainments.

Mrs. C. H. Johnson, who with her husband gave 42 years of service at Miller's Ferry—many years without pay as superintendent of the Robinson Memorial Hospital there has designated four houses and lots in Birmingham Alabama which belong to her, to be used to help needy worthy students of that mission. She deeded the property to the Women's Board to be used as a loan without interest to these boys and girls.

"Many daughters have done virtuously, but thou excellest them all."

The Alabama Schools opened September 13th with large enrollments. The dormitories are not crowded but are comfortably filled. Mrs. Betty Taylor Groves another of our veteran missionaries has completed her 33rd year of efficient and sacrificial service to her own people. It was she, who, upon her graduation from Knoxville, was responsible for opening the mission at Townsville, her native village, where she gathered the little tots around her and with a dry goods box for a desk, and with what books she could get, tried to teach them the rudiments of learning and instill into their minds high ideals of Christian living.

Camden reports that during the summer vacation there were five boys who stayed on the campus, working on the grounds, on the buildings and where needed, in order to help themselves to attend school this year. The school year began successfully with both dormitories practically full—234 enrolled to date.

Miller's Ferry reports a large enrollment also, and is expecting a much larger crowd when the work of gathering the crops is completed; teachers are enthusiastic and all are anxious to help make this a banner year.

Prairie had a good school opening considering that many of the older children are kept out of school until the crops are gathered. Among the students there are four children, ages 5 to 10, who had never been to school nor to Sabbath School. They had had no chance. One of our members found them in rags, and succeeded in getting their father's permission to allow them to come to Sabbath School and then to day school. Their mother is dead and their life is desolate of any thing that tends to make living even comfortable.

Tennessee Presbytery will meet in Prairie some time in November and the people are looking forward to the meeting with pleasure. It has been many years since the last meeting of the Presbytery at this mission.

JUBILEE HOSPITAL

At Jubilee Hospital there were more patients during the summer than at present, but collections were very poor on account of the closing of the mills there and the scarcity of money among the farmers. There are four patients in the tubercular ward at present, who are gaining strength under the care they receive

and are gradually improving. A middle-aged man was brought in for treatment who had a most unfortunate accident. He was having some work done at one of the best garages in Henderson, and the mechanic in some way let his hammer slip hitting the man in the eye. The doctors are doing all they can to save the eye. Two special nurses are on the case—one night and one day nurse. Of course these are at the expense of the company.

Another interesting case is that of a woman about 75 years of age. In her younger days she was industrious and educated her eldest son so that he is a blessing to the community in which he lives and to his mother. He built a house for the mother and a younger brother, neither of whom has been normal for a number of years. The elder son wanted his mother brought to the hospital and at last succeeded in bringing her. At first she could not be persuaded to bathe—she was afraid it would cause her death. But now she is happy in her clean surroundings and tells both sons she wants to live in the hospital always! So this humanitarian work goes on, pain is relieved, lives are saved and all in the name of Him, who when on earth rendered this same service to suffering humanity.

THE CHURCH

With the coming of September increased activities come into our pastorates. Camden school opened on the 12th and Miller's Ferry on the 13th. This gave Mrs. White and me opportunity to be present and we conducted devotions for both schools. The outlook is very good for the school work despite the fact we have had an unfavorable crop year for a number of patrons.

We worked hard on our Rally Day services and had good and enthusiastic programs. We are thoroughly organized for the ten weeks' campaign membership drive in both the Sabbath school and church attendance. Miller's Ferry is organized by classes and Canton Bend by sides. Camden is also organized by classes.

At our last regular service at Camden we received a young man into the membership.

During the month we had at Bible School 626, and at Church 213. The Lord continues to bless us with good health and strength to carry on for the building of the Kingdom among this needy people. Pray for us as we enter upon this intensive campaign for souls saved and lives deepened in the spirit and knowledge of Jesus Christ. Likewise we will pray for you. *D. F. White.*

OF INTEREST TO SOCIETIES

A question has come recently from many missionary societies of our Church in regard to the amount of the *honorarium* they are expected to give the missionaries or other invited speakers.

The rule of our Board for many years has been that the Field Secretary and all missionaries, whether home or foreign, should receive at least $5.00 and all expenses. In the case of the members of the Board making addresses, no honorarium is expected but the expenses of travel and entertainment should be met by the local society or Presbyterial.

Our societies, we know, are ever mindful of the comfort of their guest speakers but some have asked that this definite statement be made.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

FIRES AT WARM SPRINGS

When Rev. and Mrs. E. W. Machamer and Baby Billie arrived on July 8th at their home at Warm Springs after their visit in the East and attendance at the W.G.M.S. Convention, they learned that their home had been threatened with fire. Someone carelessly threw a cigarette stub into the dry grass west of the house. The fire came within several feet of the chicken house and if the chicken house had gone it would have been doubtful if the house could have been saved. The wind changed, providentially, just in time to save everything, but the firefighters worked hard to save things.

Later when the Machamers were returning from Synod meeting they were alarmed to see smoke in the vicinity of the Agency and to see fires still burning. Upon inquiry, they learned that the whole Agency district had been threatened and many Indian homes nearby. Seven Indian homes were burned, four were unoccupied, and quite a number suffered the loss of barns and sheds and hay. Our Piutes at Seekseekqua suffered the most. However our Christians were providentially cared for. Elder Elijah Miller said he knelt down and prayed and then went to work fighting the fire. It was almost miraculous the way the fire went around his place, consuming only his fence on three sides.

Our Seekseekqua Chapel was threatened with fire. If it had not been for some Indians, it would have gone up in flames. When they discovered the fire some boards had already burned and had to be ripped off.

The Ladies' Aid used up their remaining cash to buy material for quilts. They made 22, and these were distributed to those who had lost their clothing and bedding. Some Indians took their belongings outside expecting the house to burn, but instead their belongings burned outside, but the house was saved. The missionary distributed wash cloths, soap and towels and some dresses to those in need. (Thanks to you all, Mercer Presbyterial, for the shower gifts which you sent to our Missions.)

The Red Cross in Madras also helped and the Government is contemplating the purchase of hay for those in need to keep their stock over winter. July 30, 1937 is a memorable date as that was the date on which the Simnasho parsonage was burned. These fires are terrifying and one feels so helpless when fire rages. We are thankful that the Mission property was all saved, but are sorry that some Indians suffered loss of homes and barns.

CALICO CORN

Some years ago when Pearl Bear of Tama, Iowa was coming from Boarding School in Dakota she brought an ear of Sioux Indian corn. The Sioux corn is of many colors, but the Mesquakie is all white or all red; this corn fascinated her and she brought a sample with her to show her friends at home.

Last spring the missionary, Rev. F. C. Patterson, was given an ear of this "calico corn" and he planted it in the garden intending to have some dried Indian corn. But while the missionary family was at the Y. P. C. U. Convention at Ames, it passed the stage for drying, and when it was fully developed all were surprised to find nice large ears of corn of a great variety of colors.

So when the missionary went to Synod he took some ears of corn to show his brethren, who were greatly interested in the corn and espe-

cially so as it was Pearl Bear who introduced it to this tribe and who was planning to go to Bible School. Much to the missionary's surprise and delight, many members of Synod took an ear of corn each to their home churches with the story of the girl who brought it to the Mesquakie. In appreciation an offering was given which was to be used toward the expenses of the girls at Bible School.

BIBLE CLASSES FOR SCHOOL CHILDREN

The Government "Regulations for Religious Worship and Instruction" have been modified so that parents may sign requests before a school or Agency official. "When such request is made by a parent or guardian, the missionary or denomination thus selected shall be invited and enabled to make contact with the child, at such times and places as do not conflict with the requirements of classroom work, the group activities of the school, or the tasks assigned to the children."

In conformity to this ruling our missionaries, Rev. and Mrs. F. C. Patterson of Tama, Iowa, have classes at the Government School from 1:00 to 3:00 P. M. on Monday afternoons. Because of the fine response, they each teach two classes and use our United Presbyterian lesson helps, and lesson stories.

They covet the prayers of our people in this work, that it may prove a great blessing and that more parents may sign requests for Bible instruction of their children.

INDIAN GIRLS GO TO BIBLE SCHOOL

From the Indian Mission at Tama, Iowa, two Indian girls have gone to Boone Biblical College this fall for a special Bible course; they are Pearl Bear and Ella Davenport. Many will remember these girls at the Y. P. C. U. Convention at Ames, and the beautiful bead work they made to pay their expenses at the Convention. Pearl has been Donation Secretary at the Mission this year and lived with the missionary family; she worked in the home and helped to receive, acknowledge and distribute donations which came to the Mission.

Ella Davenport's father is in sympathy with her desire and is able to pay something towards her support, and Pearl has saved a little to start her and with special gifts and a willingness to work they have gone to school. The policy of the school is not to turn any away if they can't pay, but accept them at whatever they are able to pay. All the students have to do some work and if they stay through the summer and work full time they are paid, and may receive enough to carry them through the next year.

The missionary family will miss Pearl's help in the home, and will miss them both very much at the Chapel services where they have been so faithful, but they are happy that the girls have been led to make this decision. There are times of disappointment in our missionary's work, but not discouragement, for as Rev. F. C. Patterson quotes: "The prospects are just as bright as the promises of God," and he believes it. We join our missionaries in gratitude to God for His leading these girls to take this step, and pray that He may guide, guard and keep them and make them a blessing. We ask your prayers for these girls as they prepare themselves for service.

INDIAN ARROW

The good, genial policeman at Simnasho, Oregon, Wallace Scott, has been in the Agency Hospital with pneumonia and heart trouble. When Rev. E. H. Carson went to call on him, he found him reading "John's Gospel."

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
DECEMBER

Miss Laura R. MacLachlan	December	1
Miss Mary Kyle	December	6
Miss Laurella G. Dickson	December	7
Miss Frances E. Brown	December	7
Miss Ruth C. Beatty, R.N.	December	12
Miss Helen Artman	December	16
Miss Kathryn Beattie	December	17
Miss Sarah B. Meloy	December	18
Miss Margaret Fehlman	December	18
Miss Dora B. Whitely	December	19
Miss Mary E. Coie	December	24
Miss Anna B. Criswell	December	25
Miss Roma Beatty	December	27
Miss Willa Ramsey	December	27
Miss Sara Jane Lamont	December	29
Miss E. Marjorie McCrory	December	29

A TRIBUTE

The Women's General Missionary Society has sustained a great loss in the death of Attorney William A. Wilson who died on August 3rd. After a day of active service, he retired to sleep—never to waken on earth. Mr. Wilson was the son of Dr. John A. Wilson, for many years a pastor in the United Presbyterian Church and later a professor in the Pittsburgh-Xenia Seminary, and Mrs. Wilson, for years a member of the Women's Board. His maternal grandfather, for whom he was named, was Dr. William Arnot, a noted Scotch theologian and author.

During the illness of the Board's legal adviser, Major R. E. Stewart in 1909, Mrs. Wilson at a regular meeting of the Board said that her son (then a "rising young attorney") would be glad to "help" in any way he could. Soon after this, Major Stewart died and Mr. Wilson was unanimously elected as legal adviser of the Board.

For almost twenty-nine years he "helped" the Board in making many important decisions. He always responded cheerfully to any calls the Women's Board made upon his time or advice, although his own personal business had grown to large proportions. He was especially helpful in preparing the legal papers for our Parsonage Loans and other investments. In connection with Mrs. H. C. Campbell, Mr. Wilson worked out the present Pension Plan for our retired missionaries. The Board had full confidnece in his judgment and appreciated most fully his interest in its many perplexing questions.

Our sympathies go out to his wife and two daughters as well as to his sister and brothers.

ETHIOPIA

A short time ago we wrote of the loss by exchange in India and that our missionaries had very much appreciated the action of the Board in meeting the current exchange problem. We have recently been advised that our missionaries in Ethiopia are confronted by a similar difficulty and a request has come from them to meet the loss in exchange by allowing the payment of twenty-five lire to the dollar as the cost of living has increased considerably in the last two and a half years. This request was granted by the Board as it was felt that the missionaries are in a rather trying position since income taxes have also been levied upon them. This means that it will cost the Board $15.00 a month more for the salary of each of its three missionaries, but it seemed that these workers should not be under such hardship as the current rate of exchange would impose upon them.

The missionaries in Addis Ababa are all very much disappointed that Dr. and Mrs. Mills J. Taylor were not permitted to enter Ethiopia. They think a visit from them would have meant so much to the Mission, to the Church at home and to the Boards, also.

The work of the George Memorial Hospital is still reported as

being rather strenuous, especially with such a small corps of workers to carry on. During the past few weeks the average number of in-patients has been sixty but sometimes the number rose to seventy and the convalescents had to be turned out to make room for the very ill. Fortunately Mrs. Cremer was able to help during the illness of one of the nurses.

One letter says: "We long for more help and have not given up hope yet, although we have been disappointed many times. It is the Lord's work; He has permitted us to carry on this long and He will provide for the future. All the S.I.M. (Sudan Interior Mission) folks are gone and so our responsibility is greater than ever. Pray that we may not fail." Let us not fail to remember these workers in our prayers and in our gifts.

EGYPT

Cable reports have been received from Alexandria that all the returning missionaries reached that port in safety and they were already taking up their various duties.

Miss Roxy Martin, writing on the boat, tells of her pleasure in returning to the work in Egypt after a helpful furlough. She is to be associated with Miss Jeannette McCrory who has been assigned to school work in Minia while Miss Alice Grimes is resting in America. Miss Martin will now take up evangelistic work among the women in the villages of the Minia District.

Miss Helen R. Brownlee, R.N., detained in America for several weeks by her mother's serious illness, is rejoicing that her mother's health is greatly improved and that it was possible for her to sail on October 11 to resume her work in Assiut Hospital. She traveled with Rev. and Mrs. Hugh Milne who were returning to India. It is interesting to know that these three missionaries are supported by the congregation and Missionary Society of our church in Bellevue, Pa.

Miss Marion Paden has returned from her summer vacation and is back at her work in Tanta. She writes of her vacation at Shemlan above Beirut in the home of Mr. and Mrs. Charles Bell. Mrs. Bell (formerly Miss Myra Boyd) and Miss Paden are close friends. Mr. Bell, who for some years was a missionary under our Church in Egypt, is now in the American Bible Society working in close cooperation with the British and Foreign Bible Society and has a large territory to oversee. At Shemlan Miss Paden also came in contact with Miss Mary J. Campbell, for many years a beloved missionary under the Women's General Missionary Society and at present a Temperance worker in Jerusalem. Miss Campbell expressed her great pleasure in meeting Dr. and Mrs. Mills Taylor on their journey through Palestine.

Miss Laura Wright took her vacation in Cyprus. She entered upon her work in The Bible Women's Training School in Tanta about September 15. Her work is most highly commended. She gives the Bible Women such all-around training—mental, spiritual and physical.

The Mary Clokey Porter Girls' Boarding School at Tanta had a very fine record in the final examinations given by the Government to the fourth year primary and the fourth year secondary classes. It stood high in the whole of Egypt.

We sorrow with our good friend Mrs. Hoyman and her family in the death of her husband, Mr. Frank S. Hoyman, who was suddenly called from his work on earth on Saturday, October 8, while at home on furlough.

THE SUDAN

No news from The Sudan again this month but a letter from Mrs. Ried F. Shields, now in America, tells that the young girls in the Y.W.M.S. in Khartoum, since organ-

izing some two years ago, have made their own Thank Offering boxes. Mrs. Shields states that this has proved quite a task so at her request the Thank Offering Department mailed one hundred boxes to Miss Mary Jane McKnight who has the oversight of this Young Women's Society. It is interesting to think of these young women who have just learned the gospel story showing their gratitude for the mercies received in the same way as American women show their gratitude by their daily gifts through the little blue box.

INDIA

Missionaries now in this country are busy making Thank Offering addresses. Miss Kate Hill has been visiting her supporting Presbyterial, Conemaugh, telling of the work in India. She has a full schedule of speaking engagements for November and December also.

Miss Addaline Brandon is making good use of her time in the Kennedy School of Missions at Hartford, Connecticut, as she prepares herself for further work in India. She had some rather interesting experiences during the hurricane and flood which did so much damage in Hartford and vicinity .

Miss Laura Reynolds and Mrs. W. T. Anderson have been in Columbia Hospital undergoing rather severe operations. Both are recovering nicely. Miss Vida Graham also stopped at Columbia Hospital for a physical examination as she went through Pittsburgh to her home in North Dakota.

Miss Flora Jameson and Miss Theresa Brownlee who sailed from America on August 3, visited friends in England and Scotland and reached India safely on September 8. The large party sailing for India on September 13 stopped at Alexandria for a time but all the returning missionaries and the three newly appointed workers expected to reach India in time for the Sialkot Convention and the Annual Meeting in October.

Work has begun in the schools and villages. The school at Sialkot has more pupils now than can be accommodated comfortably so it was necessary to refuse one Mohammedan who wished to have his daughter enrolled in our school. There are 160 in the Middle School and 26 in the Normal Department. The majority of these are little girls and this makes it hard to get the work done. Many of the older girls go to Pasrur and Sangla Hill when they get into the third class.

We have enjoyed reading the Sialkot Mission News Notes for September—a little paper edited by Mrs. S. C. Picken and circulated among the missionaries. This issue contains a number of letters from missionaries who have returned to America, telling their friends on the field of their experiences in traveling home. One traveler writes especially of his trip through Palestine. Another tells of seeing seventeen large war-ships and over thirty submarines beside the passenger vessels awaiting orders in the harbor at Genoa. Other items of interest are experiences during a vacation in a mountain resort or short accounts of incidents connected with the work.

In Sargodha a most interesting *Jalsa* was held. In connection with it seven young women were enrolled in a school that proved well worth while. In Sangla Hill no less than a dozen weddings had been solemnized by the Indian ministers since the beginning of June. In Landour there was delightful fellowship during the summer. The Tuesday prayer meeting and lunch and social hour week by week were most helpful to the spiritual man.

Rev. J. G. Campbell attended a Conference on Self Support held in Nagpur. He states: "All United Presbyterians must be greatly rejoiced that this principle of Self

Support, early adopted in our Mission, is now recognized as the only true objective throughout India. The Conference again and again voiced the conviction of all of us here, Indian and Foreign, that God is calling us to a new sense of self-surrender, stewardship and devotion. Many times this was mentioned as the only hope for a self-supporting and self-governing and self-propagating Church. Leaders, Indian and Foreign, sought to review and define the Church's objectives in preparation for the Madras Conference."

The Elliot Dispensary was kept open all summer. Miss Paul, Sub-Assistant Surgeon, left in September to join the Jhelum Hospital. The work is being carried on now by the Compounder with the aid of an S. A. S. who is to be in the city for a few weeks. For two months three of the workers held a clinic at Sajanpur, a town of about 5,000, with good results. They were also much pleased with the progress made by some women who are learning to read by the "Ilm di Kunji" method. One woman especially was noted as being much delighted when she could read the Gospel of Mark.

As usual The Sialkot Mission News Notes closes with the request for prayers for specific work. Let us join these missionaries as they pray:

That provision may be made for Elliot Dispensary to carry on more efficiently the work in the city and that a Sub-Assistant Surgeon may be found for that Dispensary in Pathankot;

That Indian Women Teachers in exposed village situations may be kept from evil;

For the returning and new missionaries at this time of separation from their loved ones;

That God will show the way to a Spiritual conception of Stewardship throughout the Church;

That our church people may see the need of supporting financially and by prayer the work they as a Church are carrying on.

HOME MISSIONS

(Continued from page 158)

there. My first Sabbath was with old friends—Rev. and Mrs. C. F. Clutter and their interesting family and congregation. The afternoon of the terrible storm that brought sorrow and loss to so many on the Island, the pastor at Elmont, the Rev. Owen V. Davis, literally went out and brought the ladies in to the meeting as, otherwise, it would have been impossible for them to have got there through streets flooded with water. It was comfortable within, however, and we had a helpful, blessed time together—of prayer, talk and physical refreshment. The afternoon with Dr. and Mrs. Hervey and their ladies just as beautiful as the other was inclement and inside the welcome we received was the kind that warmed our hearts and we left, very reluctantly, to speak to 65 ladies of a "Service" Club, conducted there by Mrs. Carl, president of Stewart Manor Missionary Society.

It would take much too long to mention all the good times with the 15 groups met with during those two weeks, but looking back and visualizing each and the fellowship with all the ladies, and in a wonderful Christian home, one longs for the whole world of men to have the same joy and peace. May the women of our church—and why not the men, too, in their MML clubs—be used more and more to *SPEED* the Gospel of the Prince of Peace to the ends of earth until all shall know the *WAY* of Salvation.

—*Sallie E. Dickey.*

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR RALLIES

OHIO NORTHWESTERN

Mrs. W. Wade Miller, Junior Secretary of Ohio Northwestern Presbyterial writes as follows about the first Junior Rally held in that Presbyterial which was on Saturday, September 17, 1938: "I hope a beginning has been made. We had over seventy children for the dinner. I never saw plates emptied so fast. Twenty of them had come fifty miles. We had games while they were gathering and for a short time after dinner. Mrs. Bruce Buchanan had little Paul dressed in an Ethiopian play suit. Her talk was fine. The Junior exercises went off well and the players did not have to be prompted too often. We (Bellefontaine) gave "Black Tents" by Florence Means. Our one banner went to Belle Center as all their members were present but one. I hope our Life Member badges served the purpose as several wanted to have one. We are the only congregation in the Presbyterial that has any Life Members. We have a new society in Findlay. The rally at least hastened its organization. There seem to be no more congregations that can organize just now."

ALLEGHENY AND MONONGAHELA

The forty-sixth annual rally of the Junior societies of Allegheny and Monongahela Presbyterials was held in the Mt. Lebanon church, Pittsburgh, Pa., on Saturday, September 24, 1938. The morning session opened at 10:30 with Mrs. G. I. Welch presiding.

The piano prelude which opened the rally was played by Robert Noble, a Crafton junior. Twenty-eight societies present responded with the Junior Opening Prayer and joined in singing "Sweeter Are Thy Words." Miss Jane McKelvie and Mrs. Samuel McClay of the Mt. Lebanon church were in charge of the music. A Crafton Heights junior accompanied on the violin. The twenty-fourth Psalm, the scripture for the day, was given by the Brookline juniors followed with prayer offered by Mrs. William Snowwhite, Junior Secretary of Monongahela Presbyterial. A hearty welcome was extended to everyone by Robert Kelly of the Mt. Lebanon Juniors. A response to the welcome was given by William Grace of the Ross Community church. All united in singing "Under His Wings." A monologue, "Love Your Neighbor as Yourself," given by Catherine Theiss of First church McDonald followed the singing.

The juniors of Egypt were represented by Miss Ruth Williamson of The Mary Clokey Porter School for Girls at Tanta, Egypt. Miss Williamson delivered a very interesting, educational message. She expressed her deep gratitude to the Juniors for the large part they had played in the lives of the Egyptian juniors and children through their Junior Special Offering. The song, "Jesus Keep Us Shining For Thee," was taught the children by Miss Williamson. With the help of some of the Juniors whom she dressed in costume, we were shown the different customs and life of Egypt. Vivid pictures of mud villages, Bible Women, weapons, games and especially the Kindergarten books were given by Miss Williamson who closed her address with the words of I Cor. 6:20, expressing the thought of God's protecting care.

Dorothy and Geraldine Charlier of the Robinson Run church, McDonald, rendered a vocal duet followed by Kenneth Bowland of the same church who sang a solo. Ap-

proximately three hundred who were present responded to Roll Call giving the name and station of a home missionary. The offering was then presented, Mrs. Dale McCandless, Junior Secretary of Allegheny Presbyterial, offering the offertory prayer. The morning session closed with prayer by Mrs. Edward Stotz.

The afternoon session opened with a piano prelude by Ruth Bowman of Ingram. The memory chapter and memory song were given by all after which Mrs. W. R. McMunn, general Junior Secretary, offered the afternoon prayer. The Coraopolis Junior society then gave a dramatization, "The New Alice in Wonderland." The Junior Life Members of the 1937 Thank Offering were awarded Life Membership badges.

The Reverend W. Scott McMunn of the Mt. Lebanon church pleasantly delivered a delightful talk as he entered upon the platform with a travelling case from which he displayed a costume such as is worn by the shepherds of Palestine. He demonstrated this costume by showing and wearing each part as it is worn by the shepherds. He told of the various places mentioned in the Bible that he had visited in Palestine. He also spoke of his trip through Egypt and of the schools there.

In the absence of Dr. E. C. McCown who was ill, Mrs. Edward Stotz presented the following banners:

For highest average attendance
Allegheny Presbytery — First Church, N. S., Pittsburgh, 93%.
Monongahela Presbytery—Crafton, 90%.

For highest average of new members during the year.
Allegheny Presbytery — Deer Creek, 20%.
Monongahela Presbytery — Ingram, 60.8%.

For highest percentage of membership present at Rally.
Coraopolis, Monongahela Presbytery, 100%.

The new Chairman of the Program Committee, Mrs. Charles Myers was introduced. Mrs. Myers announced that the memory chapter for 1939 would be John 15:1-5, in the American Standard Revised version of the Bible. Memory song—"On the Good And Faithful." Psalm 4. The 1939 Rally will be held in the Seventh Church, N. S., Pittsburgh, Pa.

The benediction was pronounced by the Reverend W. Scott McMunn and the 1938 Rally adjourned.

Josephine Cenis, Secretary.

CHARTIERS

Approximately 200 children attended the Junior Missionary Society rally held Sabbath afternoon, September 25, 1938, at the Robinson church. Mrs. J. Walter Irwin, wife of the pastor of the church, who is Presbyterial Junior Secretary, had charge of the meeting. Roll Call was responded to with Bible verses. Group singing was conducted. The Junior society of the Robinson church had charge of the scripture and Juniors of the Euclid Avenue chapel, Canonsburg, conducted the worship services. Mrs. James Pollock of the Northside, Pittsburgh, was the principal speaker, telling of Egypt, customs of its people, especially of Egyptian children. To illustrate her talk, she displayed native costumes worn by several children of the audience. Mrs. Pollock spoke in the absence of Dr. Frank McClenahan. The Claysville and Taylorstown societies tied for the Presbyterial banner, as the result of which each society will hold the banner a half year.

A new, short Thank Offering program entitled "A Thank Offering Worship Service for Juniors" has been prepared. This may be had from The Thank Offering Department, 904 Publication Building, Pittsburgh, Pa.

Temperance and Reform Department

By MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

IF WOMEN SHOULD SMOKE

(With corrections and apologies to J. T. Trowbridge—by E. W. Calderwood)

AS WOMEN SMOKE

What has become of this world of ours,
So sorely in need of its highest powers,
And waiting the stroke of millennial hours,
As women smoke?

What can atone for the loss crept in,
To the baby kiss and the cradle hymn,
And the coarser life that leads to sin,
As women smoke?

Where shall the noblest sentiment hide,
Where shall the purest of fancies abide,
For mother, and sister, and sweetheart and bride,
As women smoke?

Just as we find on a frost-bitten farm,
Odorless flowers that cease to charm,
So has a blight filled the earth's best balm,
As women smoke.

IMPORTANT NOTICE

Since the Temperance and Reform Secretary is going out on a speaking tour for six weeks during November and December through Kansas City, Concordia, Nebraska, Colorado, Arkansas Valley and Oklahoma Presbyterials, *please* address all communications and send all orders to the address above and *Not* to my home address.

COLORFUL MODERN INDIA

(Continued from page 125)

makes the mountain sides look like burnished copper. The higher ranges, with deep, deep colors, pastel shades, reflected on the snow, ever changing, and in the far distance the highest peaks that stand out so bold and white by night and day are touched by the hand of the Great Painter in a glory of beauty. Then the light fades, shadows fall over the mountains, which stand there unchanging, awaiting the glory of the sunrise.

Colorful India? More colorful perhaps because seen against the drab of the 700,000 mud villages.

So the changes in modern India stand out strikingly against the centuries of ignorance and superstition. As we progress in this study we shall see the bright side of Changing India.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

STUDY BOOKS

Foreign—Adult—*Moving Millions,* Cloth $1.00; Paper 50c.

Home — Adult — *The American City and Its Church,* Cloth $1.00; Paper 60c.

Foreign—Intermediate ages—*The Star of India,* Cloth $1.00; Paper 50c.

A Course for Intermediates on India based on *Star of India,* Paper 25c.

Foreign—Junior—*Shera of the Punjab,* Cloth $1.00; Paper 50c.

Home — Junior — *Street Corner,* Cloth $1.00; Paper 50c.

Home—Intermediate and Children —*The City I Would Build,* Paper 35c.

Leader's Helps: Adult foreign study, 15c; adult home study, 15c; junior foreign, 10c; junior home, 25c.

SUPPLEMENTARY MATERIAL

We are offering a packet of our own leaflets on India which includes the following: Guide to Pronunciation, The People of India, Women of India, Means of Travel, One Afternoon, Boisterous Waves, True Stories (India), True Stories (India and Egypt), Most Wonderful Answer to Prayer, Conversion of Maulva Bux, Pasrur Girls' Boarding School, Departments of Work, A Missionary Covenent, Village Schools, Catalog. This packet may be had for 30c. Any one of the leaflets may be had in any quantity at the price listed in the Catalog.

The following Poems and Story on India will be sold in the set only.

POEMS:

1. *A group of three of Kipling's poems* for—15c.

Song of the Women
Recessiosal
Pagett, M. P.
Not sold separately.

2. *A group of two poems and a monologue* for—15c.

By Mary W. Vassar.

Monologue — Flower Prays for a Son; Poem—The New Wife; Poem —The Building Song. This is especially fine for the last chapter in MOVING MILLIONS. Not sold separately.

STORY:

How Papamma learned to say, "Good Morning, Father," by Margaret T. Applegarth. Reprinted from EVERYLAND by permission.

PLAYS on India:

Mrs. Tripp Changes Her Mind—3 women—tourist, missionary teacher and Indian woman. Shows need for mission schools—5c.

Before the Meeting—A Hindu, a Parsee, and a Mohammedan woman—5c.

The Call From Afar—5 characters 5c.

Following In His Steps—Reader and 13 characters, 7 of whom are children—5c.

Along An Indian Road—Medical—15 characters—5c.

Other Plays:

Tying Up to the Church—8c.

Men Discuss Missions—5c

A New Game on India by Mrs. E. D. McKune—50c.

A Sari for Sita—Picture and Story booklet for children—25c.

Missionary Review of the World—October issue—25c.

WORLD DAY OF PRAYER

The World Day of Prayer falls on February 24. The theme for the day is "Let us put our love into deeds and make it real." We shall be prepared as usual to supply you with Call to Prayer, Programs and Posters.

Tributes

MRS. S. A. ICENHOWER

The Women's Missionary Society of the Cuyahoga Falls, O., U. P. Church wishes to pay this tribute of love and respect to the memory of Mrs. S. A. Icenhower who was called to her reward May 18, 1938. In her long illness she ever showed her faith and love in Him who doeth all things well. As long as her health permitted she faithfully attended every service of the Church. She loved her Church and her Lord even unto the end.

We shall miss her presence but we rejoice in the thought that she has gone to be with her Master and her loved ones.

The Committee.

MISS ADDA COWAN

On July 18, 1938, Miss Adda Cowan, a faithful member of the Santa Ana Women's Missionary Society, was called to her Heavenly Home.

It is our wish to pay a loving tribute to her memory. She was always willing to do her part when called upon and was faithful in attendance at the services of God's House whenever health would permit. She was cheerful, and patient, through all her suffering, an example of God's power to help those who trust Him.

Each year Our Father calleth,
Some loved ones to rest,
And our hearts filled with anguish,
Can but cry "God knoweth best."

Till then we yield with gladness,
Our treasure for Him to keep,
And rejoice in the sweet assurance
He giveth His beloved sleep.

Miss Ethel Collins,
Mrs. C. F. Millen,
Mrs. Will J. Lindsay,
Committee.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 154)

Mrs. William Sandles, Secretary, in charge. Here are the particulars:

Nearly three-hundred women and young women met in the fall meeting of Monongahela Presbyterial for morning and afternoon, October 5, 1938. The Young Women's Rally began where the Presbyterial left off. At 6:30, almost one hundred and fifty sat down to a delicious repast prepared and served by the King's Daughter Society of the hostess church, First Wilkinsburg.

During the meal, at propitious points, entertainment was offered in solos and readings. At the close of the dinner, a roll call of societies established the number served and the societies participating. Two conferences were held, ministering to Young Women and Teen Age societies. Both leaders dealt with program-building in its varied points suitable to the societies forming the groups. In the Teen Age group a few of the girls were ready to tell of plans tried in their societies and seemed to feel that they had been profited by their meetings. The one flaw in this part of the program was its necessary brevity due to fleeting moments and other good things to follow.

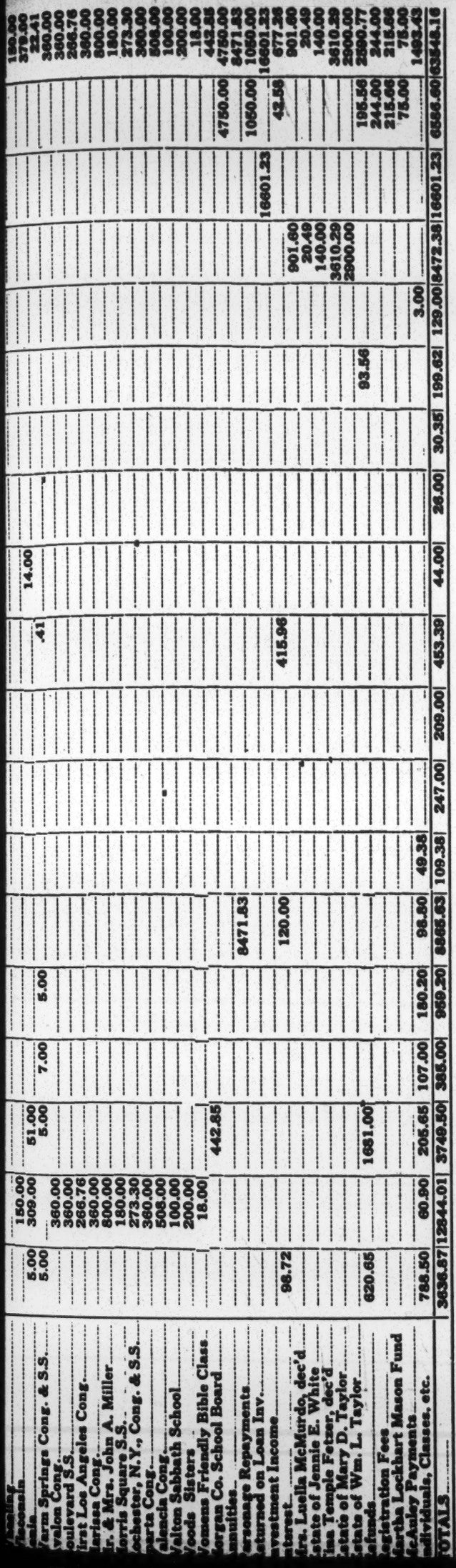
The two groups came together in the auditorium for a short devotional period after which Miss Elizabeth White, a furloughed missionary from Alexandria, Egypt, related experiences and instances of her work as an educational missionary. The response of the audience to the speaker was hearty, an evidence of real enjoyment and interest.

The time chosen for the rally seemed to appeal to the societies. Those who came for the presbyterial and stayed over for the rally were saved a good deal in effort and time. It seems best to rally as early as possible in order to derive benefit for the year. As a rule, the weather is better early in the fall, so an added reason for the selection of the time.

Mrs. William Sandles, the Secretary, and her assistants, should feel repaid for all their thought and effort expended before and during the occasion.

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America from April 16, 1938 to September 30, 1938

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolent Fund	Contingent Fund	Women's Ass'n. Work: Orphans' Home	Women's Ass'n. Work: Home for Aged People	Women's Ass'n. Work: Columbia Hospital	Isaiah	Temperance	Legacy	Investment Income	Miscellaneous	TOTAL
Albany														46.00	39.00				3214.00
Allegheny	1147.00	1330.00	147.00	100.00	142.00	62.00	35.00	81.00	85.00										164.50
Argyle		164.50													1.00				294.00
Arkansas Valley	1.00	289.00	1.00	1.00	1.00										2.00				557.00
Beaver Valley	73.00	172.00	5.00	4.00	281.00	2.00	1.00	15.00	2.00										
Big Spring		200.00																	200.00
Boston									3.00		10.00			17.00	2.00				305.00
Butler	12.00	236.00	14.00	4.00	4.00	3.00									3.00				215.00
Caledonia	8.00	146.00	12.00	8.00	1.00	4.00		25.00	5.00	3.00									167.00
Cedar Rapids	9.00	158.00																	1518.00
Chartiers		380.00	205.00	5.00	3.00	2.00	4.00		2.00	5.00				10.00	2.00	900.00			311.25
Chicago	15.00	180.25	19.00	15.00	5.00	2.00	6.00	27.00	5.00	2.00	12.00	16.00	5.00	2.00					306.00
Cleveland	23.00	180.00	31.00	10.00	10.00	8.00	4.00	22.00	8.00						10.00				281.50
College Springs	45.00	200.00	4.00	1.00	2.00	2.00	2.00	6.00	2.00	2.50	3.00	3.00	2.00	4.00	3.00				165.00
Colorado	5.00	145.00	5.00	4.00	4.00									1.00	1.00				6.00
Concordia	1.00		1.00	1.00	1.00				1.00						1.00				165.70
Conemaugh	4.00	121.00	4.00	3.00	2.00	4.00		18.00	2.00	1.70		2.00		2.00	2.00				30.00
Delaware		30.00																	
Des Moines																			
Detroit																			966.00
Hudson	11.00	919.00	31.00	1.00	1.00		3.00												47.11
Idaho	10.00	9.00	10.00	3.00	5.00	2.00		1.00	2.00					2.11	3.00				176.35
Illinois Southern	14.00	113.00	10.00	9.00	7.00								18.35		5.00				86.00
Indiana	21.00	30.00	7.00	2.00	3.00	2.00	2.00	10.00	4.00				3.00		2.00				
Kansas City																			126.00
Keokuk		115.00	5.00								3.00	3.00							25.00
Kiskiminetas			25.00																
Lake														1.00	12.00				206.00
Los Angeles	44.00		38.00	22.00	26.00	28.00	1.00	5.00	27.00	2.00				3.00	4.00				62.00
Mansfield	18.00	12.00	18.00	3.00	1.00	1.00		1.00	1.00										62.30
Mercer		62.30																	142.85
Monmouth	9.00	90.00	10.00	9.00	9.00	5.00			4.00		1.00			2.65	3.00				2720.00
Monongahela	190.00	1825.00	415.00	25.00	215.00	15.00			25.00						10.00				296.17
Muskingum	6.00	238.00	5.00	5.00	5.00	3.00		7.00	3.00	17.17				4.00	3.00				184.00
Nebraska	17.00	134.00	16.00	3.00	3.00	3.00	2.00		3.00						3.00				
New York											1.00	2.00	2.00						210.00
Ohio First	5.00	177.00	23.00																71.00
Ohio Northwestern	17.00	49.00	5.00																
Oklahoma																			176.00
Oregon	10.00	158.00	2.00	3.00	3.00														848.00
Philadelphia	300.00	231.00	250.00	15.00	25.00	15.00			12.00										
Puget Sound																			127.00
Rock Island	54.00	42.00	8.00	1.00	1.00	1.00		16.00	1.00	1.00				1.00	1.00				433.00
San Francisco	35.00	284.00	35.00	13.00	13.00	11.00		13.00	11.00					7.00	11.00				
Steubenville																			
[illegible]	5.00	118.00	3.00	1.00	1.00				1.00	1.00					3.00			13.50	146.00
[illegible]	10.00																		10.00
Wheeling																			150.00
Wisconsin		150.00									14.00								379.00
[illegible]	5.00	300.00	51.00																22.41
[illegible]																			360.00



MISCELLANEOUS GIFTS

April 16 to September 30, 1938

New Alexandria W.M.S.	$ 1.25
Jamestown W.M.S.	5.00
Military Avenue Congregation	2.00
First Denver W.M.S.	24.38
Adamsville Ladies Bible Class	27.40
Connellsville Sabbath School	30.00
Oakland Congregation	.90
East Craftsbury M. S.	45.00
First Jersey City Congregation	25.00
Rent of Simnasho House	105.00
Conneaut Sabbath School	2.00
Ruth E. Skemp	4.00
Offerings for Home Missions	150.00
Friends	428.00
Jennie E. McFadden	60.00
La Crosse, Kans., W.M.S.	98.80
Bloomington Sabbath School	10.00
Alumnae of Northfield Seminary	20.00
Miller's Ferry Mission	30.20
Mary B. Clark	25.00
Women's Prayer Group	12.50
Ella M. Boaz and Class	3.00
Juniors, Mansfield Presbyterial	3.00
Wallace Memorial Sabbath School	38.00
Mary Stevenson Missionary Society	185.00
San Diego Sabbath School	120.00
Valencia Congregation	10.00
Fannie G. Bradford	25.00
Sale of Temperance Literature	3.00
Total	$1,493.43

PARSONAGE REPAYMENTS

April 16 to September 3, 1938

Arkansas City, Kansas	$ 92.50
Allenside, Akron, O.	75.00
Auburn Heights, Mich.	75.00
Beechview, Pittsburgh, Pa.	155.54
Beverly Heights, Pittsburgh, Pa.	154.67
Boise, Idaho, final payment	52.72
Bolivar, Pa.	49.50
Boyden, Iowa, final payment	873.50
Brown Avenue, Erie, Pa.	198.70
Brownlee Woods, Youngstown, O.	25.00
Crafton Heights, Pittsburgh, Pa.	154.67
Culver City, Calif.	50.00
Everett, Wash.	100.00
Elyria, Ohio	50.00
Fairmont Park, Canton, O.	58.00
First Toledo, O.	72.65
First Wichita, Kans.	89.00
Gibson Heights, Youngstown, O.	75.00

Girls' College, Cairo, Egypt.....	235.42
Grinnell, Iowa	40.27
Harmarville, Pa.	145.04
Hassen Heights, Oil City, Pa.....	94.17
Ingram, Pa.	111.00
Kenmore, N. Y.	160.00
Kenton, O.	50.00
La Crosse, Kansas (Donation)...	98.80
Leetsdale, Pa.	125.00
Linesville, Pa.	43.96
Meadville, Pa.	109.89
Montrose, Colo.	75.00
Multnomah, Ore.	158.00
North Hill, Akron, O.....	25.00
Reedurban, O.	78.34
Reed Memorial, Lyndhurst, N. J...	192.34
Rushville, Ind.	69.50
Russellton, Pa., final payment....3,000.00	
Scottdale, Pa.	118.75
Second Cleveland, O.....	100.00
San Jose, Calif.....	118.80
Second San Francisco.....	154.68
Second Spokane, Wash.....	100.00
Shedd, Ore.	100.00
Stuttgart, Ark.	175.00
Warrendale, Pa.	94.17
West 44th Street, New York City (Interest)	120.00
Wilmington, Del.	74.76
Woodruff Avenue, Indianapolis, Ind.	86.30
Woodville, Pa.	50.00
.....	$8,690.63

THE HINDOO GIRL'S SONG

Hindu girls make a little boat out of a coconut shell, place a small lamp and flowers within it, and launch it on the Ganges. If it floats out of sight with its lamp still burning, the omen is auspicious; if it sinks, the love of which it questions is ill-fated. This poem, "The Hindoo Girl's Song," by Letitia Elizabeth Landon, expresses the longing of the girls.

Float on, float on, my haunted bark,
  Above the midnight tide;
Bear softly o'er the waters dark
  The hopes that with thee glide.

Float on, float on; thy freight is flowers,
  And every flower reveals
The dreaming of my lonely hours,
  The hope my spirit feels.

Float on, float on; thy shining lamp,
  The light of love, is there;
If lost beneath the waters damp,
  That love must then despair.

Float on—beneath the moonlight, float,
  The sacred billows o'er:
Ah, some kind spirit guards my boat,
  For it has gained the shore!

RED CROSS PUBLIC HEALTH NURSING

The first Red Cross public health nursing service was established in Essex County, Massachusetts, more than a quarter of a century ago. Since then well over half the counties of our country have received the benefit of such an activity in which local Red Cross chapters have participated.

Guarding the health of the district which she serves, frequently aiding in advancing more spiritual phases of their welfare, assisting with advice on personal and family matters, and other activities soon make the Red Cross public health nurse an important factor in the community. She knows her people by name, they look for-

ward to her visits and, once established, her word most always is taken as final.

Through this service the Red Cross makes nursing care available to families who dwell on or near America's frontiers. Each year the women in gray, bearing their emblematic black bags of mercy, make 1,000,000 visits to the sick, and cooperate with physicians in examining more than one half million school children for physical defects which, once spotted, could for the most part be remedied.

Communities where Red Cross funds are insufficient to employ a public health nurse throughout the year in many instances avail themselves of an itinerant service offered by the National Red Cross. Under this system the nurse is on duty for a period of three, four, or more months, after which she moves to another community, to return the following year.

School children are examined, defects are brought to the attention of parents, with suggestions as how to correct these. Every effort is made to create interest in classes in home hygiene and care of the sick, and the nurse does her best to instil a desire in the community for more healthful modes of living.

Work of the Red Cross is dependent upon support from individual members. Their dues finance its activities. The annual Roll Call for members for the coming year will begin Armistice Day and end Thanksgiving.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Roma B. Beatty, 1909—Badomali
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sheikhupura
Miss Adah P. Boggs, R.N., 1938—Gujranwala
Miss Lois Boyd, 1918—Sangla Hill
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Gujranwala
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Gujranwala
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Gujranwala
Miss Olive Laing, 1912—Sialkot City
Miss Sarah Jane Lamont, 1928—Sialkot City
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Gujranwala
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Sialkot City
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932—Sialkot City
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Gurdaspur
Miss Ruth A. Warnock, 1918, 1936—Sargodha
Miss Helen V. Weede, 1928—Gurdaspur
Miss Georgia Wengert, 1920—Pasrur
Miss Dora A. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921—826 S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931—Kennedy School of Missions, 55 Elizabeth St., Hartford, Conn.
Miss Vida J. Graham, 1922—Bisbee, N. Dakota
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Glendine Lundquist, R.N.—Lutheran Hospital, Moline Illinois
Miss Maude Miller, 1925—Electric Ave. and 6th St., Lewistown, Pa.
Miss Margaret Murdoch, 1924—Cambridge, N. Y.
Miss Laura Reynolds, 1924—100 Crosley Ave., Kenmore, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—218 W. 37th St. Wilmington, Del.
Miss Ella M. Gordon, 1893—Pattersonville, New York
Miss Mary A. Lawrence, 1893—Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.
Miss Henrietta A. Moore, 1898—138 Steel St., Cambridge Springs, Pa.

EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Minia
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Luxor
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Elizabeth McKibben, R.N., 1924—Tanta, Egypt
Miss Mabel McMichael, 1937—Cairo
Miss Sarah B. Meloy, 1928—Cairo
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Alexandria
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Esther W. Wilson, 1919—Luxor
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta
Miss Elizabeth Wilson, 1932—Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926—533 W. Ninth St., Albany, Oregon
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alice Grimes, 1924—Claysville, Pa.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Bernice L. Knowles—Box 95, West Dennis, Mass.
Miss Lillian McClelland, 1923—1501 N. 3rd Ave., Tucson, Ariz.
Miss Carol E. McMillan, 1906—Aledo, Ill.
Miss Venna R. Patterson, 1924—923 6th St., Nampa, Idaho
Miss Elizabeth S. White, 1924—2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924—31 West 3rd St., Greensburg, Pa.
Miss Margaret A. Work, 1924—E. Platte Ave., Fort Morgan, Colo.

THE SUDAN

Miss Isabel Blair, 1922—Omdurman
Miss Mary E. Cole, 1919—Khartum North
Miss Una Cole, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum
Miss E. Verna Pillow, 1930—Omdurman
Miss Ellen P. Smith, 1938—Nasir

NOW IN THIS COUNTRY

Miss C. Blanche Soule, R.N., 1921—6817 Cresheim Rd., Mt. Airy, Philadelphia, Pa.
Miss Frances Turk, R.N., c/ Margaret Lowry—1009 Franklin Ave., Wilkinsburg, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson.....Cairo
Dr. and Mrs. C. C. Adams.....Cairo
*Rev. J. R. Alexander, D.D.....Assiut
Dr. and Mrs. E. M. Bailey.....Minia
Dr. and Mrs. E. E. Elder.....Cairo
Dr. and Mrs. W. T. Fairman.....Cairo
Rev. and Mrs. Dalton Galloway.....Beni Suef
Dr. and Mrs. H. K. Giffen.....Assiut
Rev. and Mrs. W. P. Gilmor.....Alexandria
Rev. and Mrs. E. E. Grice.....Mahalla Kabir
Rev. and Mrs. F. D. Henderson.....Assiut
*Dr. and Mrs. L. M. Henry.....Assiut
Dr. and Mrs. W. W. Hickman.....Assiut
Dr. and Mrs. H. S. Hutchison.....Tanta
Rev. and Mrs. E. R. Jamieson.....Tanta
Rev. and Mrs. W. B. Jamison.....Tanta
Rev. and Mrs. H. E. Kelsey.....Fayoum
Rev. and Mrs. James E. Kinnear.....Mansura
Dr. and Mrs. C. A. Laughead.....Assiut
Dr. and Mrs. F. C. McClanahan.....Assiut
Dr. and Mrs. N. D. McClanahan.....Assiut
Mr. and Mrs. J. Wilson McCutchan.....Assiut
Prof. and Mrs. M. C. McFeeters.....Assiut
Rev. and Mrs. H. A. McGeoch.....Benha
Rev. and Mrs. Willis A. McGill.....Cairo
Dr. and Mrs. R. T. McLaughlin.....Cairo
Dr. and Mrs. W. T. Moore.....Tanta
Mr. and Mrs. W. W. Nolin.....Alexandria
Dr. and Mrs. H. E. Philips.....Alexandria
Dr. and Mrs. W. H. Reed.....Minia
Dr. and Mrs. W. J. Skellie.....Luxor
Dr. and Mrs. F. M. Thompson.....Tanta
Dr. and Mrs. F. Scott Thompson.....Assiut

ON FURLOUGH

*Rev. S. G. Hart, D.D.....New Wilmington, Pa.
Mrs. F. S. Hoyman.....810 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. C. P. Russell.....500 Schaff Bldg., Philadelphia, Pa.
Dr. and Mrs. A. A. Thompson.....New Concord, O.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter.....Rawalpindi
Dr. and Mrs. Stuart Bergsma.....Taxila
Rev. and Mrs. James D. Brown.....Sialkot
Rev. J. G. Campbell, D.D.....Pasrur
Dr. and Mrs. H. C. Chambers.....Gujranwala
Rev. and Mrs. Wilbur C. Christy.....Sialkot
Rev. E. V. Clements.....Badomali
Rev. and Mrs. J. H. Colvin.....Gujranwala
Prof. and Mrs. W. J. Downs.....Rawalpindi
Dr. and Mrs. J. C. Heinrich.....Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur.....Gujranwala
Dr. and Mrs. J. A. McConnelee.....Gujranwala
Rev. and Mrs. Robert Maxwell.....Sialkot
Rev. and Mrs. Paul A. Miller.....Zafarwal
Mr. and Mrs. C. C. Millson.....Gujranwala
Rev. and Mrs. Hugh M. Milne.....Gujranwala
Dr. and Mrs. S. C. Picken.....Sargodha
*Rev. E. L. Porter, D.D.....Taxila
Miss Gwynaeth R. Porter, R.N.....Taxila
Rev. and Mrs. Jay W. Ranson.....Sangla Hill
Rev. and Mrs. W. H. Ross.....Lyallpur
Rev. and Mrs. J. H. Stewart.....Pathankot
Dr. and Mrs. R. R. Stewart.....Rawalpindi
Rev. and Mrs. Wm. Sutherland.....Campbellpur
Mr. and Mrs. F. A. Whitfield.....Gujranwala

ON FURLOUGH

Rev. and Mrs. J. C. Alter.....6457 Benvenue Ave., Oakland, Calif.
*Dr. and Mrs. M. M. Brown.....R. F. D., Camp Creek, Greeneville, Tenn.
Mrs. J. G. Campbell.....541 Spring St., Wooster, O.
Mrs. E. V. Clements.....New Wilmington, Pa.
*Rev. and Mrs. Osborne Crowe.....New Wilmington, Pa.
Rev. and Mrs. J. B. Cummings.....Payne Hall, Princeton, N. J.
Rev. and Mrs. R. A. Foster, Missionary Apt. 2.....834 Ridge Ave., N. S., Pittsburgh, Pa.
*Rev. D. R. Gordon, D.D.....2330 Carroll Park, S., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin.....New Concord, O.
Mr. and Mrs. W. H. Merriam.....Coalmont, Col.
Rev. and Mrs. H. S. Nesbitt.....288 Elmwood Ave., Wollaston, Mass.
Mr. and Mrs. C. A. Stewart.....415 Elizabeth St., New Castle, Pa.
Dr. and Mrs. H. J. Stewart.....New Wilmington, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair.....Nasir, Sobat River
Rev. and Mrs. J. L. Anderson.....Omdurman
Dr. and Mrs. V. F. Dougherty.....Nasir, Sobat River
Rev. and Mrs. Leander Finley.....Omdurman
Rev. and Mrs. J. Alfred Heasty.....Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure.....Akobo Post, Malakal
Mr. and Mrs. J. P. McKnight.....Khartum
Dr. and Mrs. Paul J. Smith.....Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. Glenn P. Reed.....500 Schaff Bldg., Philadelphia, Pa.
Dr. and Mrs. R. F. Shields.....582 Maryland Ave., Chicago, Ill.
*Dr. and Mrs. G. A. Sowash.....Torrington, Wyo.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....Addis Ababa
Rev. and Mrs. D. C. Henry.....Addis Ababa

(*) Retired from active service.

A LITTLE TIME APART

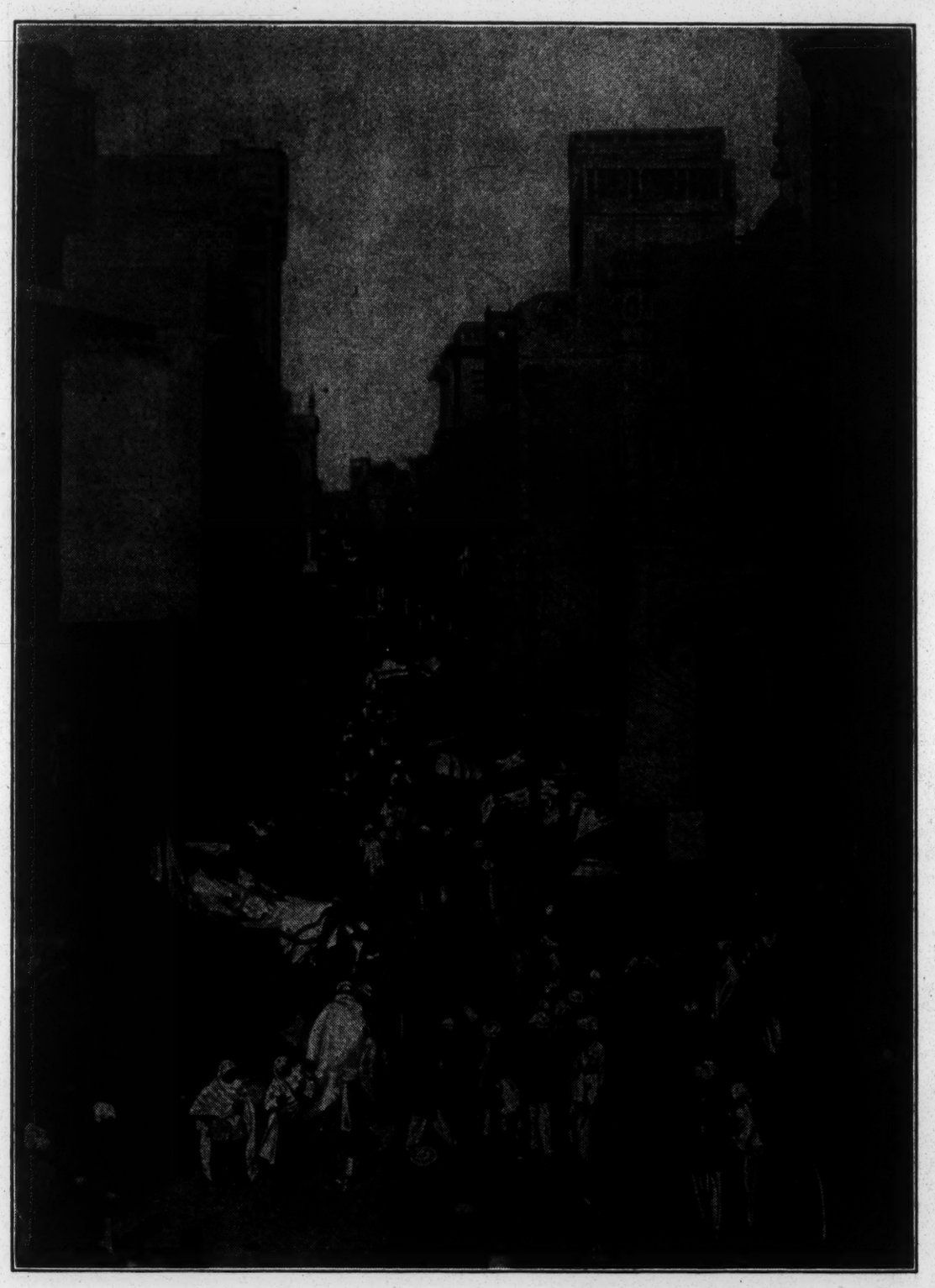
Christmas Chimes
From Painting of Blashfield

CHRISTMAS CHIMES

When bells ring out on Christmas morn
To tell again that Christ was born
While sang a heavenly throng,
I seem to hear
So sweet and clear
The echo of angelic song.

For clanging bells across the snow
Reverberate on earth below
Of Christ enthroned above:
And so I pray
Each Christmas Day
I ever may resound His love.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



Orient and Occident Photo by Ferger

Lahore, the capital of the Punjab is a large city where our missionaries do much of their shopping. Parts of the city are modern and beautiful. This fascinating scene is the real India. Here a gate of the old city wall leads into a typical city bazaar, its narrow streets lined with innumerable shops.